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ON THE  
**HISTORICAL TYPES**

CONTAINED IN THE  
**OLD TESTAMENT.**



**TWENTY DISCOURSES**

PREACHED

BEFORE THE UNIVERSITY OF CAMBRIDGE

IN THE YEAR 1826.

AT

**THE LECTURE**

*Founded by the Rev. JOHN HULSE.*



BY THE

**REV. TEMPLE CHEVALLIER, M.A.**

LATE FELLOW AND TUTOR OF CATHARINE HALL.



CAMBRIDGE:

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TO  
THE REVEREND  
**JOSEPH PROCTER, D. D.**  
MASTER OF CATHARINE HALL,  
AND  
LATE VICE-CHANCELLOR OF THE UNIVERSITY:  
TO  
THE REVEREND  
**CHRISTOPHER WORDSWORTH, D. D.**  
MASTER OF TRINITY COLLEGE;  
AND  
VICE-CHANCELLOR OF THE UNIVERSITY;  
AND TO  
THE VERY REVEREND  
**JAMES WOOD, D. D.**  
MASTER OF ST. JOHN'S COLLEGE; AND DEAN OF ELY;  
SURVIVING TRUSTEES  
OF THE  
LECTURE FOUNDED BY THE REV. JOHN HULSE,  
THE FOLLOWING LECTURES,  
PREACHED BY THEIR APPOINTMENT,  
ARE MOST RESPECTFULLY INSCRIBED  
BY  
THE AUTHOR.





▼

Substance of certain CLAUSES in the WILL  
of the REV. J. HULSE, M.A. dated July 21,  
1777.

He founds a LECTURESHIP in the University of Cambridge.

The *Lecturer* is to be a "Clergyman in the University of Cambridge, of the degree of Master of Arts, and under the age of forty years." He is to be *elected annually*, "on Christmas-day, or within seven days after, by the Vice-Chancellor for the time being, and by the Master of Trinity College, and the Master of Saint John's College, or any two of them." In case the Master of Trinity, or the Master of Saint John's be the Vice-Chancellor, the Greek Professor is to be the third Trustee.

The *duty* of the said Lecturer is "to preach twenty Sermons in the whole year, that is to say, ten Sermons during the months of April, and May, and the two first weeks in June; and likewise ten Sermons during the months of September, and October, and during the two first weeks of November."

The *place* of preaching, is to be "Saint Mary's Great Church in Cambridge:" and the *time*, "either on the Friday morning, or else on Sunday afternoon."

The *subject* of the said Discourses is to be, "the Evidence for Revealed Religion; the truth and excellence of Christianity; Prophecies and Miracles; direct or collateral proofs of the Christian religion, especially the collateral arguments; the more difficult texts or obscure parts of the Holy Scriptures;" or any one or more of these topics, at the discretion of the Preacher. The subject of the said Discourses is *not* to be "any particular sects or controversies amongst Christians themselves; except some

new and dangerous error, either of superstition, or enthusiasm, as of Popery or Methodism, or the like, either in opinion or practice, shall prevail. And in all the said twenty Sermons, such practical observations shall be made, and such useful conclusions added, as may best instruct and edify mankind."

"The said twenty Sermons are to be every year printed," at the Preacher's expence, "and a new Preacher elected, (except in the case of the extraordinary merit of the Preacher, when it may sometimes be thought proper to *continue* the same person for five or, at the most, for six years together, but for no longer term) nor shall he ever afterwards be again elected to the same duty."

---

"AN ABSTRACT of the heads or material parts" of the WILL of the Rev. JOHN HULSE, relative to the *two Scholarships*, founded by him in St. John's College, and by him directed to be added to the conclusion of the foregoing clauses, "so that such Clergyman, or persons, whom the same may concern, may know that there are such endowments, of which they may claim and take the benefit, under the regulations, and with the qualifications, therein mentioned."


The Scholars are to be "Undergraduates of St. John's College, who shall be born in the county palatine of Chester." "Such Scholar is to be elected by the Master and a majority of the senior Fellows of the said College on Christmas-day, or in the first seven days after," and candidates are to have the preference, in the order, and with the limitations specified in the following extracts.

1. "The son of any Clergyman, who shall at any time officiate as Curate to the Vicar of Sandbach; or next to him the son of any Vicar or Curate, who shall then live and officiate in the parish of Middlewich, as the proper Minister or Curate of Middlewich; or lastly of any Minister or Curate of the Chapel of Witton, or who shall reside and live in the town of Northwich or Witton, or the adjacent townships of Castle Northwich and Winnington, and shall do the duty of the said Chapel as the proper Minister of Witton (all of them in the said county of Chester.)"

2. "And in default of such persons, then the son of any other Clergyman, who (that is which son) shall be born in either of the said parishes of Sandbach or Middlewich, or in the said Chapelry of Middlewich, shall have the preference. And if none shall be admitted, then the son of any other Clergyman shall be preferred, who (that is which son) shall be born in the said county of Chester, and next in any of the four following counties of Stafford, Salop, Derby, or Lancaster; or lastly, elsewhere in any other county or part of England, provided that it shall appear that the Clergyman who is father to such Scholar is not, if living, or, if dead, was not at the time of his death possessed of any spiritual preferment of more than one hundred and forty pounds a year, clear income; or whose income in every respect shall not exceed the clear yearly value of two hundred pounds in the whole."

"But if no son of any Clergyman, so entitled as aforesaid, shall be elected into such Scholarship, the same shall be given to the son of some lay person, whose clear yearly income does not, if living, and, if dead, did not at the time of his death amount to more than two hundred pounds; and such son being born in the counties of Chester, Stafford, Salop, Derby, and Lancaster, the counties in that order having a preference; or lastly, elsewhere in England."

“And such Scholar, whether the son of a Clergyman, or Layman, to be elected in manner aforesaid, shall continue to enjoy this my benefaction until he shall take, or be of standing to take his first degree of Bachelor of Arts, unless some other person, being the son of some of the officiating ministers at some of the Churches or Chapels before mentioned, and otherwise qualified as aforesaid, and which qualification, had he been a member of the said College at the time the party in possession of the Scholarship has been elected, would have been entitled to the preference, shall be admitted a member of the said College ; in which case the Scholar, who shall then be in possession, shall only hold the same for that year ; and the other, with a prior right, shall be elected to the same the year following. And I do appoint the Master and senior Fellows of St. John’s College Trustees for the said Scholarships.”



## PREFACE.




THE following Course of Lectures treats of the historical types contained in the Old Testament. The arrangement of the subjects, in an order suggested by their connection with verbal prophecy, is fully explained in the first four introductory Lectures, and the Table of Contents.

The general view of typical prefiguration is similar to that pointed out in the fourth and sixth books of Warburton's *Divine Legation*, and in Macnight's eighth Essay, inserted in his *Translation of the Epistles*. A reference will generally be found to the authors whose works have been consulted upon different parts: and it is a matter of much regret, that the period allowed by the

Founder's Will, for the delivery and publishing of twenty Lectures, is so limited, as to prevent the possibility of revising the whole, and reconsidering many points, with the attention which a subject of such extent and importance requires.

CAMBRIDGE, *Dec.* 16, 1826.



# CONTENTS.



## LECTURE I.

General statement of the Argument drawn from the historical Types contained in the Old Testament.

COL. II. 17. *Which are a shadow of things to come*....p. 1.

## LECTURE II.

The connection between the interpretation of Scripture, generally, and that of the historical Types.

MATT. XXIV. 15. *Whoso readeth let him understand*...p. 16.

## LECTURE III.

The use of historical Types is authorized by Scripture : the advantages attending an enquiry into them : the danger of abuse : and rules of interpretation.

2 PET. III. 16. *In which are some things hard to be understood : which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction*.....p. 35.

## LECTURE IV.

Division of Types.

2 TIM. II. 15. *Rightly dividing the word of truth*...p. 59.





## PART I.

TYPES RATIFIED BY PROPHECY, DELIVERED  
BEFORE THE APPEARANCE OF THE ANTI-  
TYPE.

## LECTURE V.

Moses was a predicted historical Type of some great prophet : and the Type was not completed in any prophet of the Old Testament.

DEUT. XVIII. 15. *The Lord thy God shall raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me ; unto him ye shall hearken . . . . .*p. 77.

## LECTURE VI.

Christ was the Prophet predicted and typified by Moses.

DEUT. XVIII. 15. *The Lord thy God shall raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me ; unto him ye shall hearken . . . . .*p. 101.

## LECTURE VII.

Christ fulfilled the Prophecy and Type of Moses ;

1. In communication with God.
2. In miraculous power.
3. In authority.

JOHN v. 46. *Had ye believed Moses, ye would have believed me ; for he wrote of me . . . . .*p. 122.

## LECTURE VIII.

Christ was predicted and typified by Moses ;

1. As a lawgiver.
2. As a mediator and priest.
3. As a king.
4. In other circumstances of correspondence.

JOHN v. 46. *Had ye believed Moses, ye would have believed me; for he wrote of me.....*p. 147.

## LECTURE IX.

Joshua, the son of Josedech, the high priest, a personal Type of Christ.

ZECH. III. 8. *Hear now, O Joshua the high priest, thou and thy fellows that sit before thee: for they are men wondered at: (men of wonder:) for, behold, I bring forth my servant, THE BRANCH.....* p. 171.

## LECTURE X.

David and Solomon historically typical of Christ.

2 PET. 1. 20, 21. *No prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.....*p. 196.



## PART II.

TYPES RATIFIED BY THE COMPLETION OF PROPHECY, DELIVERED BY HIM WHO APPEARED IN THE CHARACTER OF THE ANTI-TYPE.

## LECTURE XI.

The Brasen Serpent.

JOHN III. 14, 15. *As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.....* p. 220.

## LECTURE XII.

## Jonah a Type of Christ.

MATT. XII. 40. *As Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.....p. 289.*

## LECTURE XIII.

The allusion made by our Lord to the manna which was given to the Israelites in the wilderness.

JOHN VI. 32, 33. *Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven: but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.....p. 257.*

## LECTURE XIV.

## The Passover a Type of Christ.

LUKE XXII. 14, 15, 16. *And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God..p. 277.*



## PART III.

TYPES MENTIONED IN SCRIPTURE AFTER THE EVENTS, WHICH WERE PREFIGURED, HAD OCCURRED.

## LECTURE XV.

The Levitical Priesthood, the Tabernacle, and the services were typical of the person and offices of Christ.

HEB. III. 1. *Holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.* ..... p. 302.

## LECTURE XVI.

The Sacrifices of the Levitical Law were typical of Christ.

HEB. XIII. 11, 12. *The bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burnt without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.*..... p. 325.

## LECTURE XVII.

The people of Israel typical of the *person* of Christ : and their history prefigurative of the institutions of Christianity.

1 COR. X. 1, 2, 3, 4. *Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea ; and were all baptized unto Moses in the cloud and in the sea : and did all eat the same spiritual meat : and did all drink the same spiritual drink : for they drank of that spiritual Rock that followed them, and that Rock was Christ.*..... p. 348.

## LECTURE XVIII.

The descendants of Abraham historically typical  
of all true believers ; Canaan of heaven : Joshua  
of Christ.

GAL. IV. 24. *Which things are an allegory*... .....p. 369.

## LECTURE XIX.

Isaac typical of Christ.

JOHN VIII. 56. *Your father Abraham rejoiced to see my day ;  
and he saw it, and was glad*..... p. 391.

## LECTURE XX.

Adam and Melchisedec typical of Christ.  
Recapitulation. Conclusion.

HEB. XIII. 8. *Jesus Christ, the same yesterday, and to-day,  
and for ever*.....p. 415.



# LECTURE I.

## GENERAL STATEMENT OF THE ARGUMENT DRAWN FROM THE HISTORICAL TYPES CONTAINED IN THE OLD TESTAMENT.

### ERRATUM.

P. 8. l. 18, for *in* which read *during* which.

the extraordinary birth, actions, and death of Jesus of Nazareth, who was called Christ, is a fact which no one can dispute.

That these books have been transmitted to our own times in a state of general accuracy, and that they are the genuine productions of the writers whose names they bear, has often been most satisfactorily proved.

And that these writers were faithful and credible witnesses of the facts which they relate no one can reasonably doubt, who has learned, as all may learn, their unshaken reso-

lution in encountering the perils and sufferings, to which they voluntarily exposed themselves, solely in attestation of the truth of those facts.

But when the Scriptures lay claim to the peculiar title of a rule of life, it becomes necessary, not only to establish their authenticity, but to shew that "all Scripture is given by inspiration of God."\* This assertion is to be proved by the evidence of miracles and prophecy, and by the inherent excellence of the doctrines which the writings contain. And whoever will read with attention the proofs, which have already been accumulated with this intention, will rise from the investigation with a perfect confidence in the certainty of those things, in which he has been instructed.

But there is also a collateral branch of proof, by which it seems possible to confirm the divine authority of the Scriptures; and it is this.

The historical authenticity of the Old and New Testaments can be established each by a separate proof. Now between the events recorded in the two books there exists a close and avowedly preconcerted connection. The Old Testament throughout plainly prefigures the New, and is declared to do so. Its history, laws, and institutions, the apparently

\* 2 Tim. iii. 16.

casual events which occurred to the Jewish people, all had reference to future events, which were literally fulfilled in the person of Jesus Christ, and were *all* fulfilled in no other. The national records of the Jews are a continued prophecy of Christ: a prophecy pervading all their existence as a people: a prophecy discernible from the earliest ages; in the calling and trials of their father Abraham, in their Egyptian bondage, in their wanderings in the desert, in their hymns of victory over the enemies of Sion, and in their lamentations of captivity by the waters of Babylon: even more conspicuously displayed in their religious rites, in the judgments which they suffered, in the favours which they received at the hand of God—whether they obeyed or whether they rebelled, still were they made the instruments of perpetuating, by types and figures, the memorial of Him, in whom the promises and threatenings of the law all had their completion.

Now, by whatever means we satisfy ourselves that this studied mutual relation exists, the connection, if once established, affords a proof of design in the events, and of inspiration in the volumes, which record them and found their claim to inspiration upon such a connection.



This too is a proof in some degree independent both of verbal prophecy and of miracles. For it might exist if there were not one direct prophecy in the whole volume of Scripture; and if all the facts recorded in it, when separately considered, indicated no deviation from the ordinary course of events.

So far, indeed, as the declared connection of two series of facts, in the relation of historical type and antitype, may be regarded as a *mode* of conveying information respecting future events and of recording their completion, the argument from this connection is of the same nature as that which is drawn from the fulfilment of prophecy; and may be regarded as one branch of that extensive division of evidence.

It will also be found that verbal prophecy tends materially to establish that preconcerted connection between different events, upon which the whole proof depends.

But there is this peculiar advantage attending an enquiry into the prefigurations of the Gospel dispensation, that they never could have been fraudulently *inserted*. They are woven into the very texture of the narrative, and can be detached by no force but such as is sufficient to destroy the whole.

It is a conceivable supposition, for it has

been asserted, that a short direct prophecy might have been interpolated. And it often requires much labour, and may not always be possible, to trace its existence, from the day in which it was uttered by the inspiration of the Spirit of God, to the time when the caviller comes forth to demand a reason of the hope that is in us.

But no imaginable ingenuity could invent, and impose upon a people as a correct history of their nation, a long series of events which had no foundation in truth. Nor could any impostor exercise such a control over the events of his life, as to fulfil this series in his own person.

The questions, therefore, which we have to determine, are these: whether the connection between the events do exist; and whether this connection be a preconcerted one. And a satisfactory decision upon these points can be obtained only by a careful comparison of the several events, which lay claim to this character.

Now there are, undoubtedly, facts in the Old Testament, to which express reference is made in Holy Scripture, as being, in some sense, typical of corresponding events in the New Testament. And to those who are fully convinced, from other sources, that the Scriptures are the revealed word of God, this cir-

circumstance is conclusive in proving that the one had reference to the other, whether the connection may to us be obvious or not.

In arguing from the fulfilment of types alone to the inspiration of Scripture, we must undoubtedly not *assume* that inspiration to exist.

Yet when an action, in the life of Christ, is expressly declared to correspond with a previous action, in the life of some person recorded in the Old Testament; when that correspondence is perhaps even predicted; and is in itself obvious: too particular to have been occasioned by accidental coincidence; and entirely independent of the personal agency of Christ himself; the very allegation of such a fact is a phenomenon, which, at least, challenges enquiry by its very singularity. There is nothing like it in the recorded history of the world.

A resemblance, indeed, in certain circumstances of the history of two individuals in different ages might exist, without the one being a type of the other. One person may *imitate* the actions ascribed to another. This has been done. Yet he, who unconsciously thus served as a model, was never conceived to have been the type of him, who endeavoured to follow his example. And on this supposition the circumstances of correspondence

must be few; for they must be solely in the power of the imitator.

One person may casually be placed in circumstances similar to those of another. Yet, however close the connection may be, it will be of a very different kind from that of type and antitype. It would be no difficult task to point out a similarity in the actions related of different persons in the Grecian and Roman history, or even in the Scriptures, while yet the coincidences are of such a nature, that no argument can be founded upon them, in favour of a preconcerted connection between the events, in which they were severally engaged. And this preconcerted connection is the peculiar characteristic of a type.

Similarity *alone* proves nothing.

But when there appears upon earth an individual, evidently endued with power from above, speaking as never man spake,<sup>b</sup> and doing works such as no man can do except God be with him;<sup>c</sup> restoring sight to the blind, energy to the impotent, hearing to the deaf, life to the dead: when this same prophet, in addition to the miracles which he performs and the verbal prophecies which he fulfils, refers expressly to certain most extraordinary events, confessedly the shadows of things to come,<sup>d</sup>

<sup>b</sup> John vii. 46.

<sup>c</sup> John iii. 2.

<sup>d</sup> Col. ii. 17.

well known to the people whom he addresses, and forming a prominent part in their singular national history, as prefiguring other events, equally extraordinary, which were to be directed against this heavenly messenger himself: when the manna, which their fathers did eat in the wilderness, is appealed to as a figure of that bread of life which came down from heaven:<sup>e</sup> when a fact so wonderful as a brasen serpent erected in the wilderness, upon which whosoever looked was healed of the deadly effects of a venomous bite, is asserted to have foreshadowed the lifting up of the Son of Man,<sup>f</sup> and *that*, before the event occurred which was to accomplish the prediction: when the miraculous preservation of the prophet Jonah is declared in the same manner to have signified the time, in which this prophet's body should continue in the earth:<sup>g</sup> when the sacrifice of the paschal lamb is set forth as a symbol, which was to be "fulfilled in the kingdom of God:"<sup>h</sup> and when, upon a closer enquiry, these, and numerous other alleged circumstances in the history of the Jews, are found to correspond both almost and altogether with the life, sufferings, death, and resurrection of Him, who founds upon that resemblance the

<sup>e</sup> John vi.

<sup>g</sup> Matt. xii. 40.

<sup>f</sup> John iii. 14.

<sup>h</sup> Luke xxii. 16.

reality of his divine mission—we surely have a proof of unity of counsel in the purposes of God, of his Providence overruling and ordering the events of this world so as to complete his designs, and of the inspiration of those volumes, which, purporting to contain his revealed will, exhibit this internal evidence of their heavenly origin.

It must not however be denied that the argument drawn from the fulfilment of types requires to be applied with great caution. It has been contended that the very fulfilment, which is the basis of our reasoning, is purely imaginary: that it exists only in the fancy of the commentator, who has mistaken accidental similarity for preconcerted design: that the narratives of Scripture, when impartially considered, afford no sufficient foundation for the weight of proof which is laid upon them: and that men of ardent minds have carried the analogous method of allegorical interpretation to such excess as even to destroy the truth of history. To such objections it will be sufficient to reply that, in cautiously applying typical illustration, we introduce no new nor visionary scheme. This mode of interpretation is familiar to the age and country in which the Scriptures were first published, it is frequently adopted by the inspired writers;

and was constantly used by all the Jewish interpreters of their law and prophets. In order thoroughly to comprehend any writer, it is necessary that we follow the direction which he himself points out for our investigation, even if it were at the hazard of being sometimes exposed to error. The excess into which both Jews and Christians have been hurried, in their fondness for mystical interpretation, may justly act as a warning to us not hastily to draw conclusions from a source singularly liable to abuse: but can never be produced as a legitimate argument against all enquiry; or as a reason for denying the validity of every conclusion.

No one will say that it was impossible for the Almighty and All-knowing God to *pre-figure* events as well as to *predict* them. His thoughts are not as our thoughts, neither are his ways our ways.<sup>1</sup> No one will say that the Scriptures, which purport to be given by His inspiration, contain no reference to such prefigurations. They abound in every part of the sacred volume.

A singularity of this kind, so far from being an objection to the claim which these writings make to inspiration, may almost be said to be the natural consequence of a real revelation

<sup>1</sup> Isaj. lv. 8.

from heaven. Allowing it to be in any degree probable that the will of God should be revealed, and preserved in written documents, in the same degree is it probable that much should be contained in them, with regard both to the matter treated of, and to the manner of treating it, different from what we meet with in any other book whatever; and, certainly, much which is different from the conventional style of argument and arrangement adopted by any particular nation in a distant age. In a work proceeding from the Supreme Intelligence, from Him who changeth not,<sup>\*</sup> we might expect to find indications of unity of counsel pervading the spiritual economy of all ages, of which any records exist.

And this is what we do find in the Bible.

We may not be able strictly to follow all the steps, by which it has pleased God to indicate the gradual developement of his one great scheme. For "who hath directed the Spirit of the LORD, or being his counsellor hath taught him?"<sup>1</sup> Events, which are long to remain hidden in the obscurity of future ages, are predicted in the language of prophecy, sometimes with the precision with which we relate the past, sometimes in terms designedly more obscure, sometimes in terms immediately

<sup>\*</sup> Mal. iii. 6.

<sup>1</sup> Isai. xl. 13.



referring to temporal events, but ultimately to those which shall be completed only in the fulness of time.

Men are also instructed, under the direction of the Holy Spirit, by significant *actions* as well as by words. The Almighty multiplies visions and uses similitudes by the ministry of his prophets.<sup>m</sup>

Again, the whole or a part of one man's life, by a continuance of the same *mode* of conveying information, is made prophetic of the counsels of God, which are to be completed in a subsequent age.

But all these various methods of instruction are only modifications of the same general principle, the gradual display of unity of design by a foreknowing and Almighty God. And being commanded, as we are, to search the Scriptures, we *dare* not leave unexamined a most important branch in the interpretation of the book of life.

While however we undertake the examination of the wonderful connection of events which we are taught to look for in Holy Scripture, we must be especially careful that we attempt not to be wise above that which is written. There is perhaps no part of sacred interpretation in which so much care is requi-

<sup>m</sup> Hos. xii. 10.

site, that we may rightly divide the word of truth.<sup>a</sup>

If once the mind, instead of being confined within the sober limits of just interpretation, be suffered to wander in the deceitful fields of imagination, it may there build up for itself a fabric fair to the eye, but having no similarity to that whose builder is God.

They who are puffed up with vain conceit of their own understandings, and would endeavour to discover, in Scripture, mysteries which others of less acuteness are unable to discern—they who wish to support upon apparently scriptural grounds the corrupt superstitions of men—they who have a design to explain away the humiliating doctrines and awful threatenings of Holy Writ—they who would undermine the fixed faith of the believer in the Gospel of truth—all these have had recourse to some mystical interpretation as the means of accomplishing their designs.

But the existence of a typical relation, between any two events recorded in the Scriptures, by no means implies that either of them is imaginary. The Old Testament, it is true, prefigures the New Testament. But the events of each are real. And the very connection upon which our conviction of this prefigura-

<sup>a</sup> 2 Tim. ii. 15.

tion is founded, is to be discovered from the assertions of the Scriptures alone, and established upon the principles which they point out.

While, with humble faith, and reliance upon God's Holy Spirit to enlighten our minds, we search these oracles of truth, we have good grounds to hope that we shall not search in vain. But, even in the defence of our religion's truth, we must beware that we intrude not with vain curiosity into those mysteries which the Divine wisdom has concealed. The ark of God requires not to be stayed by the unhallowed strength of man. And he, who, like Uzzah,<sup>o</sup> interposes an unbidden, much more an unholy arm, incurs a degree of guilt, in proportion to his arrogance and rashness.

A sincere reverence for the sacred Volume, a singleness of heart, a humble and a docile mind, equally removed from the temerity which would obtrude its own unauthorized inventions as the doctrines of revelation, and from the timidity which would reject what is clearly contained in the Scriptures, are required of those who would interpret them.

They who so search the Scriptures will find their labours repaid by a more enlarged insight into the glorious scheme of redemption ema-

<sup>o</sup> 2 Sam. vi. 6, 7.

nating from the free grace of God. They will perceive the great design gradually displayed to mankind by direct prophecy, by types and prefigurations, all originally preparing the world for the Saviour, who was ushered in with such a pomp of witnesses, and now bearing continued testimony to the reality of his mission and the truth of his doctrines.

The object, then, of the ensuing Lectures will be, to point out the connection between typical interpretation and the general interpretation of the Holy Scriptures<sup>p</sup>—to shew the proper use which may be made of this branch of sacred criticism, the degree of certainty which may be expected to result from such an enquiry: the dangers which flow from its abuse—the rules by which any investigation of this nature should be conducted<sup>q</sup>—and afterwards to arrange,<sup>r</sup> and examine in detail,<sup>s</sup> the more prominent historical types which the Scriptures contain.

<sup>p</sup> Lect. II.

<sup>q</sup> Lect. III.

<sup>r</sup> Lect. IV.

<sup>s</sup> Lect. V.—XIX.



## LECTURE II.

THE CONNECTION BETWEEN THE INTERPRETATION  
OF SCRIPTURE GENERALLY, AND THAT OF  
THE HISTORICAL TYPES.

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MATT. XXIV. 15.

*Whoso readeth let him understand.*

IF a revelation of the Divine will is to be made to the world, and to be delivered down from age to age, some method must be invented or adopted, by which the ideas formed in one mind may be accurately communicated to another.

It has pleased the Almighty to make use of written language for that purpose.

The selection of this medium of intercourse presupposes a language already existing, possessing terms to which a definite meaning is affixed, and these united according to established rules; and also that the human writers had received, either by language or by some other means, a knowledge of the facts or doctrines which they transmit.

In order then to understand the Scriptures, we must attend to the circumstances which have had the greatest influence in modifying language: and this will lead us to observe the different methods of interpretation, and their mutual dependence.

Whatever may have been the origin of language; whether the gift of utterance and the knowledge of what was spoken were originally implanted in our first parents by their Creator, or the faculty were speedily acquired by the use of those noble endowments of mature intellect, with which man was blessed when he proceeded from the hands of God, created in His own image, after His likeness: the power of communicating its sentiments by speech was, doubtless, one of the earliest acquirements of the human mind.

But we have no reason to imagine that language was either imparted or acquired, at first, in a state of greater advancement than was necessary for the limited intercourse of the earliest ages of society.

The original progenitors of the human race had few natural wants, and no artificial desires. Every impression made by the senses was clear and definite. Every instant opened some source of enquiry before unnoticed: and the attractions of all were enhanced by the graces which

novelty imparts to objects otherwise indifferent.

Ideas, therefore, derived from objects of sense would naturally be the first to which a name was affixed; and their most simple relations the first which were expressed.

Soon, however, the invisible operations of the mind within itself, the incomprehensible spiritual nature of God, and of the soul, which man could not but perceive within him, would require to be discussed.

In order to effect this, a comparison would be made in the mind, between the ideas, of which the senses alone could convey no notion, and those, of which the notion was already acquired by the senses, and fixed by a word. Thus terms, originally applicable to the outward senses, would be diverted from their first meaning, and applied to that which was conceived to bear some relation to it. Hence there would soon be introduced a variety of *figurative* terms.

In proportion to the simplicity, and it may be said to the poverty, of the language, would be the relative number of terms which had thus acquired an adventitious sense. What had been begun almost from necessity would be continued by habit or by choice. And as the powers of language were cultivated, men

of ardent imaginations would discover beauties in these figurative expressions. They would find themselves and their hearers animated by the sensible images presented to their minds: and soon learn to cultivate as an art modes of expression, which were rather to be avoided, if possible, as conveying inadequate, if not erroneous, conceptions.

The further cultivation of language would probably tend to diminish the use of figurative terms. Or, what is practically the same, they would cease to be considered figurative. Metaphorical words would by degrees become familiar in their remote meaning; and at last cease definitely to excite in the mind the primary idea derived from the senses.

Experience appears to justify these conclusions. Whenever it has been possible to make observations upon men in the rudest state of society, their language has been found thus to abound in figurative terms.

We need not then be surprized that, in the recorded account of the events which occurred in the first ages after the creation of the human race, we should find instances of the greatest boldness of verbal imagery; especially when there is occasion to describe the things which belong unto God. In the very sentence which the Almighty pronounced upon



the first murderer, the terms appropriated to the bodily sense of hearing are applied to the intimation conveyed to the Lord respecting the offence of Cain—"What hast thou done? the *voice* of thy brother's blood *crieth* unto me from the ground."<sup>a</sup>

Throughout the whole of Scripture, indeed, it is principally in treating of the actions and attributes of God, that figurative terms are introduced in consequence of the imperfection of language. The bodily parts, the affections, and even the passions of animal nature are verbally ascribed to Him, who, as we also know from Holy Scripture, is without parts or passions, for "God is a Spirit."<sup>b</sup>

The language of Scripture must be the language of man, or it would not be intelligible to man.

I. In interpreting, then, simply the words used in Scripture, the first difficulty will be to distinguish between those terms which are literal, and those which are figurative.

This difficulty, however, extends to the words only. The terms, whether literal or figurative, do not necessarily involve any ambiguous or hidden meaning.

When it is said that Joab "took three darts in his hand, and thrust them through the heart

<sup>a</sup> Gen. iv. 10.

<sup>b</sup> John iv. 24.

of Absalom,"<sup>c</sup> the sacred writer expresses himself *literally*. When it is said that "Joab perceived that the king's *heart* was towards Absalom,"<sup>d</sup> the same writer expresses himself *figuratively*, although by an obvious and scarcely perceptible metaphor. But the meaning intended to be conveyed is in each case clear: and the ambiguity, if any, is only verbal.

II. But there is still another mode in which words are used, which is, with less propriety, sometimes called figurative.

The terms which are used may convey, in addition to their original meaning, another meaning of a nature totally distinct.

This is beautifully exemplified in Scripture by many instances of fable and parable; in which instruction is conveyed by means of a fictitious narrative.

Jotham's parable of the trees, which went forth on a time to anoint a king over them,<sup>e</sup> is the earliest example extant of this method. The parable which Nathan delivered to David,<sup>f</sup> that of the woman of Tekoah,<sup>g</sup> and Ezekiel's parable representing, under the image of two eagles and a vine, the judgment which God would bring upon Jerusalem,<sup>h</sup> are also well

<sup>c</sup> 2 Sam. xviii. 14.

<sup>e</sup> Judges ix. 8—15.

<sup>g</sup> 2 Sam. xiv.

<sup>d</sup> 2 Sam. xiv. 1.

<sup>f</sup> 2 Sam. xii. 1—4.

<sup>h</sup> Ezek. xvii. 1—10.

known instances. And those of our Saviour are so simple, varied, and expressive, that, independently of their authority and holiness, they must always be admired as perfect models of this style of composition.

In every parable, in addition to the primary literal sense, there is a secondary spiritual sense. The literal sense expresses the similitude; the spiritual sense conveys the moral instruction. The primary sense is verbally complete in itself. But, in order fully to understand the meaning of the speaker, we must also discover the instruction which these words are intended to convey.

The parable of the sower, for instance, relates in simple terms a series of ordinary occurrences; the sowing of seed, with the progress which it makes in its vegetation under various circumstances. The spiritual meaning, the thing signified, is the growth or falling away of grace in the soul of man.

In the interpretation of parables, the literal sense requires first to be explained: and, in the explanation, *terms* may probably occur, which will require to be distinguished as respectively literal and figurative. The connection of the spiritual sense with the general purport of the literal sense must then be discovered, either from the explanation which is given in Scrip-

ture, from the context, or from a careful consideration of the occasion on which the parable was delivered.

III. But in the Holy Scriptures there occur other passages, for the full understanding of which, it is necessary to introduce principles different from those of mere verbal interpretation.

In all ages of the world, and especially in the earlier stages of society, information of events has been conveyed by expressive *actions* as well as by words. And although written language is the means by which we now have the Holy Scriptures presented to us, this method, so familiar to the inspired writers, and often the very method in which they were instructed in what they record, has had great influence upon the phraseology of the sacred volume; and occupies a principal part even in the revelations which it has pleased God to make to mankind.

A sign, as well as an articulate sound, may be made the conventional indication of an idea. And, when its meaning is once established, its use will be even more expressive, and far more general, than that of language. In the legal transactions of almost all nations, in the transfer of property, in the manumission of slaves, in the administration of an oath, some bodily

action has been chosen to accompany and to ratify the act. As early, at least, as the time of Abraham, he who bound himself by an oath put his hand under the thigh of him to whom he swore.<sup>1</sup> In like manner there were actions by which the several passions were expressed. He who had seen Jacob, with his clothes rent and with sackcloth upon his loins, would at once have perceived the affliction of his soul, as well as if he had heard him verbally declare, "I will go down into the grave unto my son mourning."<sup>k</sup>

By an extension of this method of conveying intelligence, the use of material emblems was introduced, bearing nearly the same relation to sounds that hieroglyphical symbols in writing bear to syllabic or literal characters.<sup>1</sup>

It is not necessary for our present purpose to dwell upon the effects which this very curious circumstance has introduced. It has been often noticed, that signs of a similar nature were actually used in picture-writing: were improved and familiarized: and that these images were incorporated into the idiom of the languages spoken by those who used them. The style of the sacred writers is deeply imbued with materials derived from this source,

<sup>1</sup> Gen. xxiv. 2. xlvii. 29.

<sup>k</sup> Gen. xxxvii. 34.

<sup>1</sup> Herodot. IV. 131.

in their intercourse with other eastern nations, and especially with Egypt.<sup>m</sup>

As long, however, as actions, symbols, and allegorical words were used to signify present or past events, they were merely emblematical representations of what might have been known by natural means, and expressed by articulate sounds.

But the same method was also applied to predict future events. A very large portion of the prophetic parts of Holy Scripture treats of instruction conveyed by action.

The sacrifice of Isaac was probably intended to give the Patriarch Abraham intimation of the great events which it thus represented.<sup>n</sup>

When Moses slew the Egyptian who smote an Israelite,<sup>o</sup> he did it not unadvisedly nor hastily, but in order to shew by action, under the direction of God's Spirit, the deliverance which was to be accomplished. "For he supposed his brethren would have understood how that God by his hand would deliver them."<sup>p</sup>

When Ahijah was commissioned to foretel that the kingdom should be taken from Solomon, he clad himself with a new garment, and found Jeroboam in the way. "And Ahi-

<sup>m</sup> See Hurd on Prophecy. Serm. IX.

<sup>n</sup> See Warburton's Divine Legation. Book V. Sect. 5.

<sup>o</sup> Exod. ii. 12.

<sup>p</sup> Acts vii. 25.

jah caught the new garment that was on him, and rent it in twelve pieces."<sup>1</sup> And he gave ten pieces to Jeroboam, to signify by action, as well as by word, that the kingdom should be rent out of the hand of Solomon, and ten tribes should be given to him.

When Elisha the prophet was fallen sick of the sickness whereof he died, "Joash the king of Israel came down unto him and wept over his face."

The prophet, under the inspiration of heaven, proceeded to inform him by a symbolical action, of the events which should come to pass. He commanded the king to take bow and arrows, and to put his hands upon them, to indicate his war with Syria. And Elisha put his hand upon the king's hands, to shew that victory came from God alone. He directed him to open the window eastward, towards the country beyond Jordan, which was then possessed by the Syrians, and to shoot. And the king shot. And the prophet said, "The arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them. And he said, Take the arrows: and he took them. And he said unto the king of Israel, Smite upon the ground.

<sup>1</sup> 1 Kings xi. 30.

And he smote thrice, and stayed. And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice.”

The whole of this transaction was prophetic instruction by action. The king's hands laid upon the bow, the prophet's hands laid upon the king's hands, the arrow shot forth, the smiting of the ground, were all intelligible signs of what was to take place. Almost the only words used were those by which the prophet directed the king what he was to do.

In many instances the prophet of God was commanded himself to perform actions significant of the events which the Holy Spirit enabled him to foresee.

Thus Isaiah was commanded to loose the sackcloth from off his loins, and to put off the shoe from his foot: and, thus divested of that part of his dress which designated his peculiar character,<sup>1</sup> to walk for a sign and a wonder, or rather as a type and a pattern,<sup>2</sup> concerning Egypt and Ethiopia: thus indicating in his own person the captivity and degradation of

<sup>1</sup> 2 Kings xiii. 14—19.

<sup>2</sup> Zech. xiii. 4.

<sup>3</sup> See Bishop Chandler's Defence, Chap. iii. Sect. 1.



the Egyptians and Ethiopians by the king of Assyria.<sup>u</sup>

Thus Jeremiah,<sup>x</sup> by breaking a potter's vessel, in the valley of Hinnom, described to the Jews who were present the destruction of their city. By making bonds and yokes, and, having first put them upon his neck, sending them to the kings of Edom, Moab, Ammon, and Tyrus, he declared their subjugation to the yoke of the king of Babylon.<sup>y</sup> And his last recorded prophecy was an instance of the same kind. After writing in a book all the evil which had come upon Babylon, he commanded Seraiah to bind a stone to the book which he had written, and, as he cast it into the midst of the Euphrates, to say, "Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her:"<sup>z</sup> the very same symbolical action, and nearly the same words, as the angel in the Apocalypse<sup>a</sup> uses in prophesying the destruction of the spiritual Babylon.

Thus also the prophet Ezekiel was unto them a sign.

Among numerous other expressive actions, he pourtrayed upon a tile the holy city and its siege.<sup>b</sup> He caused a razor to pass upon his head and upon his beard, and with the hair

<sup>u</sup> Isai. xx. 2—4.

<sup>x</sup> Jer. xix.

<sup>y</sup> Jer. xxvii.

<sup>z</sup> Jer. li. 64.

<sup>a</sup> Rev. xviii. 21.

<sup>b</sup> Ezek. iv. 1.

he performed what the Lord commanded him, as a testimony against Jerusalem.<sup>c</sup> He prepared his stuff for removing, and dug through the wall and carried it out thereby,<sup>d</sup> and when the house of Israel asked him, what doest thou? his answer was, "I am your sign."<sup>e</sup>

Again, he ate bread with quaking, and drank water with trembling and carefulness, to set forth the desolation of the land, and the captivity of Zedekiah and the people in Babylon.<sup>f</sup>

This method of conveying information was so common, that even false prophets adopted it as the most significant.

When a lying spirit went out to deceive Ahab to his death, "Zedekiah the son of Che-naanah made him horns of iron; and he said, Thus saith the Lord, With these shalt thou push the Syrians until thou have consumed them."<sup>g</sup>

In the New Testament the same method is adopted. Agabus "took Paul's girdle and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle."<sup>h</sup>

<sup>c</sup> Ezek. v.

<sup>e</sup> Ezek. xii. 11.

<sup>f</sup> 1 Kings xxii. 11.

<sup>d</sup> Ezek. xii. 3, 5, 11.

<sup>g</sup> Ezek. xii. 18.

<sup>h</sup> Acts xxi. 11.

The vision of St. Peter is another instance of a similar nature.<sup>1</sup>

Now allowing that some of the symbolical actions, mentioned by the prophets of the Old Testament with the boldness of poetical imagery, were transacted in vision only, many are related as real with such simplicity of expression, that we cannot regard the narrative as any other than the plain assertion of a fact.<sup>2</sup>

In such passages sober interpretation forbids us to regard the recital as fictitious, or as representing what took place in vision. We must consider these actions as the familiar and expressive mode adopted by the Spirit of God, to declare to mankind events which should afterwards be fulfilled.

IV. We are now led to a method of information still more recondite than any of those methods which have been considered, that conveyed by a personal or historical type.

One person is an historical type of another, when the real actions of his ordinary life designedly, by the Providence of God, prefigure the real actions of the life of the person to whom reference is made. And an event is historically typical of a future event, when the

<sup>1</sup> Acts x. 9—16.

<sup>2</sup> As Ezek. xii. 6—11. Isai. vii. Zech. iii. 8.

first has the same designed connection with the second.

This mode of conveying information differs from a moral allegory or a parable, in which the narrative is fictitious; but is very nearly allied to prophetic instruction delivered by action, which is also sometimes called typical.

Those acts of the prophets, however, were individual acts, avowedly performed for an especial purpose. Some of them, as those recorded in the first three chapters of Hosea, might occupy a long portion of time; but they were not completely interwoven into the ordinary business of the prophet's life.

But the typical actions, which are to be made the foundation of our enquiry, arose immediately out of the events in which the typical person was engaged. They often formed part of the daily occurrences of his life. The character in which he performed them was not an assumed character, but his own.

As the prophet sometimes knew what events he predicted, or set forth by a significant action, so the person, who prefigured another, was sometimes conscious of his typical character.

Sometimes, although he himself knew not the fact, the connection was declared by the spirit of prophecy before the events prefigured came to pass.

Sometimes, again, the person who typified another was not even declared to be typical, until after the antitype had appeared: but the relation subsisting between them is ratified by prophecy delivered by him who was prefigured.

The Scriptures of the New Testament contain also many references to types in the Old Testament, which were not declared to have existed, until after the events which fulfilled them had taken place.

In all these instances, if once the fact of a designed prefiguration is established, we have a species of prophecy of a most remarkable kind, extending itself over successive ages, embodied in the transactions of private and national history.

Thus then we find the Spirit of the most High God accommodating its mode of operation to human apprehension, adopting various methods of instructing mankind; and requiring on their part corresponding pains to investigate and to comprehend His revealed will.

The word of God, as we possess it, is a written word.

Hence there arise the difficulties of comprehending the idiom of the languages in which it is expressed; and of knowing the local customs, manners, and laws of the people to whom it was first delivered.

In addition to the particular difficulties of the original languages of Scripture, there are others arising from the general structure of all language.

There are verbal difficulties arising from the necessary use of figurative terms. There are difficulties which arise from the allegorical use of words, in parables and even in enigmas;<sup>1</sup> and from the introduction of symbolical terms. There are also difficulties which arise from the substitution of peculiar actions for words, either to designate the past, or to foretel the future.

And there is an extensive class of real events occurring, even when miraculous, in the ordinary course of the lives of individuals, and in the history of nations, which require to be interpreted with peculiar care, because they are set forth to us as connected with other future events, as prefiguring and prefigured, type and antitype, shadow and substance.

The difficulties which occur in the interpretation of types are not merely verbal difficulties. When Christ is called "The Lamb of God, which taketh away the sin of the world,"<sup>m</sup> the assertion is more than the application of a metaphorical term.

Neither are the difficulties of interpreting types altogether of the same nature as those

<sup>1</sup> Judges xiv. 14.

<sup>m</sup> John i. 29.

which occur in the interpretation of parables. The parables of Scripture are conversant with fictitious events: types with real. The connection of the primary and secondary senses in parables, may often be discovered by the context, or by considering the occasion on which they were delivered. The connection of typical events with those which they foreshew, can be determined by authority only. For unless the Scripture has declared that the connection exists, we can never ascertain that any resemblance, however accurate, is any thing more than a fanciful adaptation; and we may go on to multiply imaginary instances without end.

Supported, however, by such a declaration, we may boldly take one stand; and examine with reverence and with care how accurate the claim is. In this examination we shall tread upon the confines of prophecy, and there recognize the infallible tokens of Divine foreknowledge, and an overruling Providence. And if at any time we approach those high things of God, into which the very angels in heaven desire to look,<sup>a</sup> we must thence take occasion not to indulge an unhallowed curiosity, but to adore that inscrutable wisdom and goodness which hath done so great things for man.

<sup>a</sup> 1 Pet. i. 12.

## LECTURE III.

THE USE OF HISTORICAL TYPES AUTHORIZED BY  
SCRIPTURE: THE DEGREE OF ASSURANCE WHICH  
MAY BE EXPECTED: THE DANGER OF ABUSE:  
AND RULES OF INTERPRETATION.

—◆—  
2 PET. iii. 16.

*In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.*

SINCE it is asserted that the Sacred Writings record events which are historically typical of other events, this alone is a sufficient reason to induce us to examine them with care. And the fact, if it be established, will afford a corroboration of the more direct arguments in favour of the inspiration of the Scriptures.

It will be desirable, however, as a previous step, to examine some of the grounds, which the Scriptures afford to authorize such a research; to shew the use, which may properly be made of the types of the Old Testament; to point out some of the errors, which have arisen from the abuse of analogous methods



of interpretation: and to lay down the principles, upon which any enquiry into them should be conducted.

I. The perusal of the Epistle to the Hebrews is alone sufficient to convince any unprejudiced enquirer, that the history of the New Testament lays claim to a preconcerted connection with the events recorded in the Old Testament: that this connection consists not in the mere casual similarity of circumstances, is not produced by a perversion of facts to satisfy a system of ingenious accommodation; but is sometimes clear, decided, unequivocal: so obvious that no one can deny the existence of the claim; so intimate as to pervade, at least, all the peculiar institutions of the Jewish people.

The inspired author of that epistle, addressing those who were most learned in the Jewish law, all along considers the law given by Moses as preparatory to the grace and truth which came by Jesus Christ. He regards the law as the shadow, the gospel as the substance: the law as possessing only "the patterns of things in the heavens," while the gospel possesses "the heavenly things themselves."<sup>a</sup>

This connection is more fully shewn, by a comparison between the word spoken by an-

<sup>a</sup> Heb. x. 1. ix. 23.

gels, and that "which at the first began to be spoken by the Lord, and was confirmed by them that heard him:"<sup>b</sup> by shewing the superiority of Christ, the high priest of our profession, who was faithful as a son over his own house, compared with Moses, who was faithful, indeed, but in an inferior degree, as a servant:<sup>c</sup> by contrasting the imperfect priesthood of Aaron with the eternal priesthood of Christ, after a more ancient and more exalted order:<sup>d</sup> and by observing, that the tabernacle and the sacrifices of the law were but a figure for the time then present,<sup>e</sup> an incomplete delineation of that greater and more perfect tabernacle, not made with hands, and of the sacrifice of himself made by Christ to take away sin. And the whole argument is concluded by applying to the Christian dispensation, the object of these prefigurations, the very terms originally appropriated to the types which represented them: as if the earthly Sion were identified with the celestial mount which it represented, and the city of Jerusalem with the courts of the kingdom of heaven:

"Ye," as Christians, "are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and

<sup>b</sup> Heb. ii. 3.

<sup>c</sup> Heb. iii.

<sup>d</sup> Heb. v. vi. vii.

<sup>e</sup> Heb. ix. 9.

tempest, and the sound of a trumpet, and the voice of words ;"....." But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem."<sup>f</sup>

Undoubtedly, there is found in the whole of this Epistle an unhesitating boldness, in referring the historical types to their corresponding antitypes, which nothing but the authority of inspiration can justify. And that interpreter would be worse than injudicious, who should presumptuously endeavour to found an argument upon any alleged similarities of a kindred nature, which his unassisted imagination might discover in the sacred volume.

But he who presumes to deny the existence of all preconcerted connection, between the history and ritual institutions of the Jews, and the economy of the Gospel, acts a still more unwarrantable part.

The reasoning and illustrations of the Apostle were not denied by those to whom they were addressed; men, be it remembered, exposed to all the seductions which the sophistry of their countrymen could devise; and, in many instances, prepossessed with an opinion, which their own Scriptures might have refuted, that the laws and institutions of Moses were intended for perpetual obligation.

<sup>f</sup> Heb. xii. 18, 22.

Now the Apostle would not have had recourse to a line of argument, which might have been in a moment refuted, had it been unfounded, while he was so amply provided with others, against which no possible objection could have been alleged.

The same mode of interpretation, which is adopted by the author of the Epistle to the Hebrews, is occasionally used in other parts of the sacred Scriptures. And no one can thoroughly understand the whole revealed scheme of Divine Providence, by which the world was prepared for the coming of the predicted Messiah, without examining the historical events, which are declared to have prefigured him.

The degree of connection between two corresponding events, may vary, by minute shades of difference, from clear and express prophecy, to allusion or implied similarity. But, whatever may be the weight of evidence, which a careful examination of the Scriptures may establish, the believer in the inspiration of Holy Writ knows it to be his duty to search all that is written in the Law of Moses, and in the prophets, and in the Psalms concerning Christ.<sup>5</sup> And even the unbeliever would expose himself to the charge of culpable negligence, who should neglect well to consider

<sup>5</sup> Luke xxiv. 44.

all the circumstances by which a revelation is asserted to be established, before he draws the cheerless conclusion, that no revelation exists.

The question is not to be met with affected indifference, nor with superficial cavils. It is to be discussed with the care which an interest higher than the highest human concerns demands; and with the seriousness and reverence which the nature of the investigation requires.

In the Scriptures we think we have the words of eternal life.<sup>b</sup> And the testimony which they bear to Christ, and Christ to them; the consistency of so many complicated parts; the unity of so extensive a design, from the foundation of the world to that period when the mystery of God shall be finished,<sup>1</sup> is one powerful argument, by which their pretensions to a divine original are established.

II. The necessity, then, of consulting the evidence afforded by the historical types of the Old Testament, fulfilled in the person of Christ, being assumed, let us consider the degree of assurance, which a proof of this nature may reasonably be expected to possess; and the collateral benefits which may be derived from our research.

1. Now a type mentioned in Scripture *may*

<sup>b</sup> John v. 39.

<sup>1</sup> Rev. x. 7.

not afford intrinsic irresistible evidence of inspiration.

If the connection of the events in question be only slightly mentioned, the objector will be ready to reply, that the application is fallacious: and, if the connection be expressly declared, he will still demand by what authority we believe the infallibility of those Scriptures, on the divine inspiration of which the certainty of the alleged connection entirely depends.

Upon those, who have learned to give a reason of the hope which is in them, objections such as these will have little influence. The pure and holy doctrines of their religion, the miracles wrought, and the prophecies fulfilled and fulfilling, have long since taught them the divine authority of their Bible. And, knowing this, they are confident, that whatever is therein contained is truth. With us, therefore, the assertion of Scripture is sufficient.

But, without referring any doubtful enquirer to the other extensive sources, by which the inspiration of the Scriptures is proved, we may find, in the very consideration of the historical types contained in them, intrinsic evidence of their heavenly origin.

The mere assertion of any writer, that two events, evidently similar in many remarkable

respects, and occurring in different ages, are connected in the relation of type and antitype, affords no proof that the document which contains the assertion is inspired; because the necessary connection can be established only by assuming that fact.

But all the types of Scripture are not thus founded upon a simple affirmation.

Some of them, as we shall hereafter see, are so intimately connected with prophecy, that the same historical evidence, which establishes the existence of the alleged type and its antitype, establishes also the prediction of an event and its completion.

In such instances, the fulfilment of the prophecy cannot be separated from the fulfilment of the type. The accomplishment of the predicted event proves the Scripture, in which it is contained, to be given, as it purports to be given, by inspiration of God: and we therefore rely with perfect assurance upon the connection of the type and antitype, which that Scripture pronounces to exist.

The correspondence is sometimes also itself the subject of prophecy; and, therefore, is necessarily preconcerted, and furnishes immediate proof of the inspiration of Scripture.

2. The historical types of Scripture tend also to vindicate the ways of God to man, by

shewing the importance of events, apparently trifling, when taken in connection with other events, and forming a part of one grand design.

The arrogance or the presumption of men has often represented some of the histories of Holy Writ as unworthy of that dignity, which their judgement would establish as the characteristic of a revelation from above.

But "shall mortal man be more just than God?"\* Those things which pass man's understanding, and such are all questions respecting the agreement of that which is clearly revealed, with the incomprehensible nature of God, it becomes not man to affect to judge.

The objection, however, is as futile as it is presumptuous.

For the confirmation of our faith, it has pleased God to shew, that many of these events, minute and insignificant as they may appear to the inconsiderate mind, are in reality the connecting links of that golden chain which unites heaven and earth. In the place where they are related, they may stand as solitary facts, which might be detached without apparently affecting the immediate coherence of the narrative. But in the appointed time the Divine counsels are perfected. The event is

\* Job iv. 17.



declared and proved to have had some preconcerted reference to a future important event; to have prefigured, to have typified it: to have served in some measure to prepare the minds of men for the revelation of the purposes and will of God; and to afford proof to all succeeding ages, that His will has been revealed.

3. Another beneficial result, which may be expected from a careful study of the types contained in the Scriptures, is the conviction, which they afford, of the continued Providence of God overruling the affairs of the whole world.

Particular stress is laid upon the types, as establishing this fact, because in them more especially the fierceness of man is seen to turn to the praise of God. If one person is, in many respects, the designed representative of another who shall afterwards appear, the events of his life are necessarily so directed as to complete the design of the Almighty counsels.

It may be difficult to conceive how this effect can be produced consistently with that free agency, which alone appears to render man an accountable creature. But such a difficulty, which is not peculiar to these actions, alters not the fact.

In the accomplishment of many of his pro-

vidences, God moves in a mysterious way to perform his will. But upon the lives of those, who were ordained and declared to be types of the glories which should hereafter be revealed, it has pleased his unsearchable wisdom to stamp the visible impress of his sovereign power. They are so manifestly led by His hand through those passages of their lives, in which they were made the living models of His future designs, that the most inconsiderate cannot fail to acknowledge the existence of a controlling power, regulating the complicated events and conflicting interests of the world.

4. The types of Scripture shew also the unity which pervades all the ways of God in his dealings with mankind.

From the very instant, in which Adam by transgression fell, the same scheme of salvation was faintly discovered. The redemption of fallen man by the death of Christ, the place, the time, the manner of his birth; the nation, the tribe, the family whence he should spring; the very persons who should first come forward as the representatives of the Gentiles, to hail the new-born King, and to offer gifts:<sup>1</sup> the circumstances which should accompany his ministry, his death, his burial, his resurrection,

<sup>1</sup> Psal. lxxii. 10.

his ascension, were all revealed to the world, at sundry times, and in divers manners, by prophecy and by type. But the coming into the world of a suffering and yet a triumphant Messiah, in whom all the prophecies and types received their final completion, is the one object to which these magnificent preparations had respect.

While then we attempt, with humility yet with earnestness, to search the Scriptures in order to discover the prefigurations of Christ which are contained in them, we may reasonably hope to add somewhat to our confidence in the faith which we profess, to perceive the wisdom which has directed the minutest incidents recorded in Scripture; and to discern infallible marks of the continued Providence of God, and of the unity of his eternal counsels.

III. Still we must remember that, in investigating the traces of designed coincidence in the several histories of Holy Writ, we are treading upon dangerous ground. The figurative interpretation of Scripture, which we thus approach, is peculiarly liable to abuse.

Some have suffered their imaginations to lead them so far astray, as even to consider the historical parts of Scripture as nothing more than an allegorical recital.

It is not perhaps so much to be wondered at, that they who could find no other weapons, with which to attack the Christian faith, should have had recourse to this extravagant fiction. If one adversary<sup>m</sup> could thus set aside the recorded history of the fall of man, upon the reality of which all our knowledge of the origin of evil is to be obtained—if another<sup>n</sup> could, in like manner, destroy that testimony of Jesus, which the spirit of prophecy affords—if the sober narrative, which sets forth the splendid miracles of the Gospel, could be reduced to the emptiness of mere allegorical fables<sup>o</sup>—and the history of Christ and his Apostles be treated as a mystical representation of the great phænomena of the natural world;<sup>p</sup> the very foundations of our religion must sustain a grievous shock. And they who believe it to be their present interest, that the doctrines of Christianity should not be true, nor

<sup>m</sup> Blount, in the Oracles of Reason, adopted this strange hypothesis, proposed by Dr. Burnet of the Charter-house; Archæolog. Lib. II. Chap. vii. It is even used by Origen against Celsus. Bp. Marsh, Lect. XVIII. See Jenkins' Reasonableness of Christianity, Vol. II. A similar principle of *mythical* interpretation is favoured by many of the modern German divines.

<sup>n</sup> Collins.

<sup>o</sup> Woolston.

<sup>p</sup> Volney. See Faber's Origin of Pagan Idolatry, Book VI. Chap. vi. Sect. III. 1. Sir W. Drummond in his *Œdipus Judaicus*, endeavours to support a fancy of the same kind.

its threatenings a real subject of alarm, act, at least, a consistent part, when they endeavour to subvert it by such misrepresentations.

But, at an early period in the history of the Christian Church, the very persons who undertook the defence of our faith against its adversaries, unadvisedly replied to their objections, not only by sober argument and by an appeal to the solid grounds of evidence, but also by introducing the unsound principles of mystical interpretation, already familiar to the fanciful Jews, and to the subtle expounders of the heathen mythology.

In later ages the same unwarrantable licence has been used by injudicious men. Visionary expositions of Holy Writ have been given by those whose imaginations were misled by a too great desire to penetrate into the high things of God; and its clearest narratives explained away, from the vanity of those who are wise in their own conceits, and would measure the wisdom and the power of God by the standard of human reason.

The sober interpretation of the historical types in Scripture, has nothing in common with errors such as these. The type is indeed compared to the shadow, of which the anti-type is the substance: but the comparison is made solely with respect to the degree of

perfection in which the Divine will is displayed, in two distinct series of real events.

Others have erred, without running into the extreme of denying the reality of history, by endeavouring to establish doctrines upon fanciful types, unauthorized by Scripture.

The church of Rome, having first proposed, as a principle of interpretation, that Scripture may have, in the same passage, more than one historical meaning, and any number of mystical senses<sup>a</sup> which her ingenuity can discover, and her authority establish, has made ample use of the unlimited powers which she has thus usurped.

If some of her members,<sup>r</sup> led away by a sincere desire to do honour to the Sacred Writings, have injudiciously applied illustrations, and assumed a connection between events, for which Scripture offers little, if any, authority; their error is to be lamented, and, if possible, to be avoided.

But other interpretations have been advanced, upon principles utterly subversive of all sober use of the Holy Scriptures.

The creation of two great lights,<sup>s</sup> the one

<sup>a</sup> See Waterland, *Preface to Scripture Vindicated*. *Glasius Philologia Sacra*, Lib. II. Part 1. Tract I. Sect. 2. Aug. Pfeiffer *Hermenentica Sacra*, Cap. iv. Sect. 1—10.

<sup>r</sup> Pascal is not always exempt from errors of this kind. See his *Pensées*; seconde partie, Art. IX.

<sup>s</sup> Gen. i. 16.

to rule the day and the other to rule the night, is interpreted, by the highest authority of the Roman church,<sup>4</sup> to signify the superiority of the pontifical authority to that of any earthly sovereign."

The promise made to David, "I will stablish the throne of his kingdom for ever,"<sup>5</sup> is adduced to predict the endless duration of the papal power, of which David, and even Christ, is assumed to be the type. The sacerdotal tribe of Levi is asserted to be the figure of the Roman hierarchy. And when Moses, in allusion to their impartial judgement upon the idolatrous Israelites, pronounces a prophetic blessing upon Levi, "who said unto his father and to his mother, I have not seen him, neither did he acknowledge his brethren,"<sup>6</sup> he is considered as authorizing the monastic vow made by children even without their parents' consent. And the unlimited papal supremacy, in its several branches, is declared to be pre-

<sup>4</sup> Pope Innocent III. *Fecit Deus duo magna luminaria, id est, duas dignitates instituit, quæ sunt, Pontificalis auctoritas, et regalis majestas: sed illa quæ præest diebus, id est, spiritualibus, major est alterâ quæ noctibus, id est, carnalibus: ut quanta est inter solem et lunam, tanta inter pontifices et reges differentia cognoscatur.*

<sup>5</sup> See Glassius *Philolog. Sacra*, Lib. II. Part 1. Tract II. Sect. 3. Art. VI. and Sect. 4. Art. V. Luther on Gen. ix.—*Turrecremata—Summa de ecclesia*, Lib. I. Cap. xc.

<sup>6</sup> 2 Sam. vii. 13.

<sup>7</sup> Deut. xxxiii. 9.

figured in the universal dominion which has been given to man by his Creator, over the beasts of the field, the fowls of the air, and the fishes of the sea.\*

Other Christian interpreters have not altogether escaped similar errors.

The lion which met Samson in the way,<sup>a</sup> has been fancifully set forth as a type of St. Paul.<sup>b</sup> When Christ calls his disciples from their nets, and promises to make them fishers of men, he has been supposed, without any scriptural authority, to represent the ordinary occupations in which they had been engaged, as designedly and minutely figurative of their future exertions and success.<sup>c</sup> And the avowed existence of types, in some of the events of the Old Testament, has induced visionary minds to regard the whole history of the Jews as a perpetual, uninterrupted representation of the history of Christ and his Church: and to search the Scriptures in order to discover traces of those revolutions which have happened, and will continue to happen to the end of time.<sup>d</sup>

\* Antoninus, Bishop of Florence, on Psalm viii. 7. *Deus omnia subjecit pedibus ejus, id est, pontificis Romani: oves, id est Christianos, et boves, id est, Judæos et hæreticos, pecora campi, id est paganos: pisces maris, id est, animas in purgatorio.*

<sup>a</sup> Judges xiv. 5.

<sup>b</sup> Vitringa *Observat. Sactæ*, Vol. II.

<sup>c</sup> Lampe *Prolegomena ad Evang. Joh.*

<sup>d</sup> Joh. Cocceius: see Mosheim, Cent. XVII. Sect. 2. Part. II.



The mention of such dreams, put forth as interpretations of the word of truth, is a sufficient refutation of them. But their existence shews with what caution the Holy Scriptures should be approached: and how careful we should be not to go beyond the written word of God to say less or more.

The imaginations of man are vain and unsubstantial: the words, which God has spoken unto us, they are spirit and they are life.\*

IV. But even if we confine our attention to the words of Scripture, it is necessary that we do not attribute more than its just weight to any particular branch of sacred interpretation.

The plain facts, the plain prophecies, the plain doctrines of Scripture, are in themselves sufficient to establish the inspiration, and, therefore, the authority of the sacred volume. The explication of the less obvious modes of proof, however important, must be considered as subordinate to these.

The fundamental articles of our faith, and the rules for the regulation of our lives, are revealed with the greatest plainness of speech. They are comprized in a few simple words, to understand which requires nothing but the ordinary perception of right and wrong.

\* John vi. 63.

The innocence of our first parents, created in the image of God; their fall, and its grievous consequences, the redemption of man by the death of Christ, the means of grace afforded him here, by the influence of the Spirit of truth; and the hopes of glory hereafter, through faith in the sacrifice of his Redeemer—the duties, which man is commanded to fulfil, as proofs of the inward influence of religion in his heart—to do justly, and to love mercy, and to walk humbly with his God<sup>f</sup>—to be kindly affectionate one to another with brotherly love,<sup>g</sup> to do to all men as we would they should do to us,<sup>h</sup> to provide things honest in the sight of all men, and, if possible, to live peaceably with them,<sup>i</sup> to visit the fatherless and widow in their affliction, and to keep ourselves unspotted from the world<sup>k</sup>—doctrines and precepts such as these, are inscribed in the sacred volume with such legible characters, that he may run that readeth them.<sup>l</sup>

That which is thus plainly revealed is to be made the standard, to which we must, if possible, refer, in all doubtful interpretation of the more obscure parts of Scripture: and no figurative sense must ever be made to con-

<sup>f</sup> Micah vi. 8.

<sup>h</sup> Matt. vii. 12. Luke vi. 31.

<sup>k</sup> James i. 27.

<sup>g</sup> Rom. xii. 10.

<sup>i</sup> Rom. xii. 17, 18.

<sup>l</sup> Hab. ii. 2.

tradict the plain literal sense of any other portion of Holy Writ.

This caution, which is necessary in the interpretation of all the figurative and allegorical parts of Scripture, must be carefully borne in mind in examining the types.

The observations into which we have been led will also suggest other rules of typical interpretation.

The error of those who suffer their imaginations to suppose the existence of types where they are not, should warn us that no action must be selected as typical of another, unless it be distinctly declared, or plainly intimated in some part of Scripture, to possess that character.

Again, the relation between an historical type and its completion, must be considered as a *general* relation, which does not necessarily extend to every minute particular. Similarity by no means implies equality. In the typical action, there may be many circumstances which have no place in the antitype: especially when men, subject to passion and often slaves of sin, were, in some parts of their lives, made the figures of the spotless Son of God.

In the typical action there may also be less than there is in the antitype. For the sha-

dow of good things to come, could not be expected to set forth, in its fulness, the perfect image of those things.

There may also be, in different parts of Holy Scripture, various types, all having a reference to the character and offices of Christ and of the religion which he taught; but referring to them in different respects and with various degrees of precision. These partial types, at the same time that they illustrate the great object to which they all have respect, support and strengthen one another.

Above all, it must not be forgotten, that no doctrine is to be taught, as necessary to salvation, which is founded solely upon those passages of Scripture which are typical.

These wonderful manifestations of the counsels of God, as gradually displayed to the world, will be found in perfect accordance with the great truths which are distinctly revealed for our instruction, and upon which our faith and practice are to be built.

We examine the prefigurations and types of the Old Testament, as astonishing indications of Almighty power, disclosing the mysteries of futurity by means which human wisdom could never have devised, nor unassisted human agents have accomplished. We regard them as one of the various modes by which our

heavenly Father has rendered visible, to his servants upon earth, his intimate knowledge of all future contingencies, and his ever watchful Providence over the affairs of men. We admire the wonderful harmony which is thus discovered in all the parts of the various dispensations, under which God's moral government has been displayed. We see the patriarchs of old time, and the Israelites by their public and private history, by their law, and by their prophets, alike having respect to Him, in whom all the promises of God are yea, and amen.<sup>m</sup>

Pursuing with caution the traces laid down in the book of truth, we know that we are not following "cunningly devised fables."<sup>n</sup> We see, it is true, much which is obscure: much which we may wish to have more clearly developed: much which our present powers of mind are perhaps unable to comprehend. Still we permit not this acknowledged uncertainty, in some points, to shake our well-grounded confidence in those things, which are clearly revealed.

Nay, difficulties, such as these, serve even to animate the hope of further intellectual attainments in some future state.

God, who has made nothing in vain, has yet endued man with an insatiable curiosity,

<sup>m</sup> 2 Cor. i. 20.

<sup>n</sup> 2 Pet. i. 16.

which is innocent, if exercised under due restraint. Now every thing around us is sedulously adapted to the circumstances of its condition. The wants and desires of all animated nature are confined to a limited scale: and no more is required. Man alone forms an exception to this general rule. In him alone do we recognize desires of what is utterly unattainable by the use of the faculties, which he has received from his Creator.


How can this anomaly be explained? Why is this contradiction found in the body and the mind of man himself? How is it that, in the midst of a creation, in which every other individual is endued with the very wishes which it is capable of gratifying, there should exist a being blessed with faculties superior to those of all other creatures, which never can be satisfied? Why do we find the eye made to see, and the tongue to speak, and the feet to walk; but the active *mind* of man continually grasping after conceptions which it can never realize—vainly endeavouring to seize what is incomprehensible, to circumscribe infinity?

Analogy itself would lead us to the conclusion, that these high faculties were also intended to be satisfied: and, since experience shews that they can never be satisfied here,

that man will be, at least, *capable* of perfecting his knowledge hereafter.

But weak is the degree of assurance which any mere reasoning can give, upon themes like these, compared with the satisfaction which the word of God affords. And upon this point that word speaks as one having authority; "Now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known."<sup>o</sup>

<sup>o</sup> 1 Cor. xiii. 12.



## LECTURE IV.

### DIVISION OF TYPES.



2 TIM. II. 15.

*Rightly dividing the word of truth.*

It has been noticed, that the historical types of the Old Testament form only one of the various methods, by which the Spirit of God has, from time to time, declared his will, and revealed his designs to man. They were intended to foreshadow, by real events, other real events which were afterwards to be accomplished.

In this view they may be considered as a branch of prophecy: for, provided the information is clearly conveyed, it is evidently a matter of indifference, whether God's foreknowledge of future transactions be indicated by the words of inspired prophets, by the particular significant actions which they perform; or by the course of events in which they are naturally engaged.



If it be assumed, that the Scriptures of the Old and New Testaments are given by inspiration of God, the arbitrary arrangement of the historical types, contained in them, may vary with the particular design with which any enquiry into them is conducted.

But when the historical types of Scripture are considered, in connection with prophecy, as affording a corroboration of the other proofs of inspiration, it is desirable to arrange them in an order suggested by that connection, and by the degree of proof which they are capable of affording.

I. The first division will contain those which are the most nearly connected with verbal prophecy: those, if any, which are declared to be prophetic at the time the type was represented; or at any other period previous to the appearance of the antitype.

The first part of these is very important, as establishing, upon the most incontrovertible grounds, the connection subsisting between the type and antitype, and consequently the authority of the Scriptures in which they are contained. But it cannot be expected to contain many types. Historical types, by their very nature, indicate future events more obscurely than verbal prophecy, or than those symbolical actions which were performed for

the express purpose of foreshewing a particular event. The connection of the type and antitype may, *after* the events prefigured have come to pass, be clear and intelligible, and evidently preconcerted; and, if it be so, that fact is sufficient for the purpose which they were designed to answer. But it is by no means necessary, in order to prove this connection, that it should be declared at the very period when the person appeared in the character of the type. The difficulty, indeed, of conceiving how his practical free-agency could be reconciled with the extraordinary Providence, under which he is avowedly placed, will be nearly in proportion to the degree of knowledge, which he appears to possess, of this peculiarity in the circumstances of his life.

Accordingly, upon searching the history of the Old Testament, we discover but one, or, at most, but two persons, who, during their lives, were declared to prefigure the events which should occur in the Christian dispensation. These persons are Moses, and Joshua the high priest, in company with his fellows, as recorded in the book of Zechariah the prophet.

1. The well known prophecy, which Moses received at the giving of the law, and delivered to the people of Israel before his death,

referring to a prophet whom the Lord God should raise up unto them of their brethren, like unto him,<sup>a</sup> at once points him out as a person who, during some part of his life, was aware of his own typical character.

The existence of the prophecy is indisputable: the assertion of its fulfilment in the person of Christ is express: and the completion wonderfully accurate.

This one fact alone establishes, upon sure grounds, the existence of historical types in the dispensations of God's Providence; and sets in a clear point of view the intimate connection which subsists between the interpretation of types, and that of verbal prophecy.

2. The other typical person, who was declared to be so, during his life, was Joshua, the high priest of the Jews, during the rebuilding of the temple.

When Zechariah the prophet was enlightened by the Spirit of God, to declare to the Jews, desponding at the interruption of their work,<sup>b</sup> that the temple and its service should really be restored, the information was conveyed to the prophet<sup>c</sup> by a vision, in which Joshua the high priest appeared, arrayed in the new vestments of his sacerdotal office, and with a fair mitre set upon his head. In order

<sup>a</sup> Deut. xviii. 15.

<sup>b</sup> Ezra v.

<sup>c</sup> Zech. iii.

to shew the typical meaning of this vision, the high priest and his fellows are declared to be men of wonder, or men who appeared as signs and types. And in order to determine the *person*,<sup>d</sup> who was to be the corresponding antitype, there follows immediately the prophecy, "for behold I will bring forth my servant THE BRANCH;" a person distinct from Joshua, and already well known to the Jews by the prophecies of Isaiah and Jeremiah, as the Messiah, the promised seed of David, the rod that should come forth out of the stem of Jesse, and the Branch that should grow out of his roots.<sup>e</sup>

Now the restoration of the temple, and the establishment of the high priest, took place as was predicted. In this action, then, of his life, Joshua was the declared type of the Messiah: and it will remain to be considered who was the person who fulfilled the type, and completed the accompanying prediction.

If it should appear, from the writings of the New Testament, that this person was Jesus of Nazareth, we shall have an additional reason to conclude, that he alone was the object so often prefigured and predicted by the law and the prophets.

<sup>d</sup> Ver. 8. See Bp. Chandler; Defence of Christianity, Chap. iii. Sect. 1.

<sup>e</sup> Isaiah xi. 1. Jer. xxiii. 5.

The fulfilment of prophecy establishes also, more indirectly, the claim of other persons to the character of historical types.

Thus the prophecy made by David of an eternal priest after the order, or likeness, of Melchizedec,<sup>1</sup> points out that extraordinary person as designedly prefiguring some future priest, and king. And those prophecies which appear to allude immediately to David or Solomon, but are applied in the New Testament to Christ, will give occasion to enquire, how far such application implies the existence of designed connection between their lives, and that of Christ.

II. The second division of types, will contain those which, although not prophetic in the type, nor ratified by any subsequent prediction, were stamped as authentic by the seal of completed prophecy, in him who professed to be the antitype.

The history of the Old Testament records some particular fact; without expressly stating, that it had a designed reference to any thing which should hereafter happen. The history of the New Testament records the application which Jesus Christ made of this fact to himself, during his ministry upon earth. But the application is made by Christ with respect to

<sup>1</sup> Psal. cx. 4. Heb. v. 6. vii. 15.

some *future* event, entirely independent of his own will; and afterwards accurately fulfilled.

If this be established, it forms an intrinsic proof of preconcerted connection in the events, as well as of foreknowledge in the person of Jesus.

No greater evidence can be offered in favour of superhuman knowledge, than the fact of a person foretelling, with accuracy, the circumstances of his own death. No greater evidence can be given in favour of the *sincerity* of a prophet so inspired, than the fact of his using no means to escape from the malice of his enemies, but voluntarily surrendering himself into their power, although he knew all things which should be accomplished.

And when to this evidence of prophecy there is added the evidence of miracle; when the conclusion, deduced from the application of typical illustration, implies not only the *death*, but the resurrection of the Prophet, and states the very period, during which his body shall be retained in the earth; and when all this too is fulfilled to the very letter—we arrive at a degree of moral certainty, with respect to the Prophet's claims, which none can resist, without endangering the foundation of every truth.

Men may bring themselves to doubt any thing. But they who approach the Scriptures with a hearty desire to search whether these things be so, will weigh, indeed, with caution, the evidence which these writings offer, but will still keep their minds open to conviction: and being once convinced that they are given by inspiration of God, they will hesitate no longer to take them as the guide of their faith, and the rule of their lives.

1. Under this division is to be placed the type of the brasen serpent, which was erected in the wilderness by Moses, to heal the wounded Israelites.

The narrative of the fact by Moses<sup>a</sup> is clear and concise. It there stands as an isolated, though wonderful, fact. The serpent itself is long preserved as a memorial of the event: and is destroyed by Hezekiah, in consequence of an abuse arising from excessive and superstitious reverence.<sup>b</sup>

At length appears a person known to be a teacher come from God, by the miracles that he performed, and therefore sought out and visited at night by a ruler of the Jews. And this teacher declares of himself, that "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up."<sup>c</sup>

<sup>a</sup> Numb. xxi. 8, 9.

<sup>b</sup> 2 Kings xviii. 4.

<sup>c</sup> John iii. 14.

As it is predicted, so does it come to pass. His death ensues, violent, painful, ignominious: in the very manner which was thus predicted, probably at the very beginning of his ministry, and certainly long before his enemies had matured their schemes for accomplishing their designs.

The completion of the prophecy is here an intrinsic proof of the authority, with which the prophet expounded the word of God; and the exposition implies, at least, some preconcerted connection subsisting between the events which took place in the wilderness, and upon the hill of Calvary.

2. A similar allusion, although not so definite, is made by our Lord to the fact of his violent death; when he is discoursing, in the synagogue of Capernaum, of the manna which the Israelites ate in the wilderness. "Your fathers did eat manna in the wilderness, and are dead...I am the living bread which came down from heaven; if any man eat of this bread he shall live for ever: and the bread which I will give is my flesh, which I will give for the life of the world."<sup>k</sup>

Whatever be the degree of correspondence, which the discourse of Jesus implies, between the manna and himself, we have here a dis-

<sup>k</sup> John vi. 49, 51.



tinct prophecy of his own death, accompanying and ratifying his exposition of the Jewish history.

3. The typical nature of the paschal sacrifice is, in like manner, confirmed by an allusion which our Lord made to its fulfilment in the kingdom of God, at the time when he delivered a clear prediction of his own sufferings.<sup>1</sup>

4. Again, the book of the prophet Jonah relates his miraculous preservation for three days and three nights; his being swallowed up, and his restoration to life and activity at the end of that period.

The sacred volume soon closes upon the prophet's history; and the narration is left as one of those wonders, which it has pleased the Almighty, from time to time, to display in his dealings with mankind. But the fact was not only a fact of wonder: it was intended to prefigure a greater miracle wrought by a *greater* prophet.<sup>m</sup>

An evil and adulterous generation came to Jesus, and sought after a sign from heaven. But Christ declared that no sign should be given them but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly, so should the Son of Man be

<sup>1</sup> Luke xxii. 15, 16.

<sup>m</sup> Luke xi. 32.

three days and three nights in the heart of the earth.<sup>a</sup>

The powers of darkness triumphed; and Christ, by wicked hands, was crucified and slain. His grave was appointed with the wicked: but with the rich man was his tomb. The third day came; and Jesus rose from the dead: thus realizing the prophecy which he had uttered, by a miracle unheard of in any former prophet, however favoured of God; and exhibiting the full reality of that design, which the prophet Jonah displayed feebly, by the shadow of a type.

III. Types which are accompanied by prophetic declarations, either at the time when they are exhibited, or before they are completed in the antitype, become, if confirmed by the fulfilment of the prophecy and the correspondence of the prefigured events, an intrinsic proof of the authority which declares, or plainly infers, their mutual connection. But the same proof, which establishes the authenticity of one part of the Holy Scriptures, necessarily tends to establish that of the whole.

There will arise, consequently, a third division of the types mentioned in the Old Testament, which are not supported by the aid of verbal prophecy, either in the type or in

<sup>a</sup> Matt. xii. 40.

the antitype: such as are declared to be types, either by express assertion, or by implicit allusion, after the events have occurred, which they were ordained to prefigure.

The connection is established solely on the authority of revelation, the existence of that revelation being founded upon previous proof.

Under this division may be classed the numerous types contained in the levitical sacrifices, and in the law of Moses, so fully developed by the author of the Epistle to the Hebrews.

Those passages of Scripture in which the whole people of Israel, during the various events of their national history, are represented to have, in some degree, prefigured the person of Christ and the institutions of his religion, will also suggest several instances.

It is true that types of this nature are liable to be confounded with those events, in the history of the Old Testament, which are employed by the writers of the New Testament, merely in order to elucidate the doctrines which they inculcate.

If, however, an instance alleged as a type, should to any one appear to be only an accommodation, such an application of Scripture history is neither fanciful nor useless. There are to be found many passages in the Holy

Scriptures, in which the first teachers of Christianity, applied those methods of illustration, which were familiar to their new converts, as the readiest mode of conveying instruction, and touching their hearts.

If to us, who are familiarized with a different *style* of reasoning, any of their applications should appear inconclusive, or the connection difficult to be traced, we must beware that the error rest not with ourselves: that we be not mistaking the object of the Sacred Writers; and endeavouring to deduce from them that which they never intended;—that we do not look for argument, where they propose illustration merely.

The Scriptures were given as the foundation of all that we are to believe, and all that we are to hope. But it requires no long study to discern, that their aim is not so much to reach the heart of man by first convincing his understanding, as practically to influence his conduct by engaging his affections. There doubtless are found in Scripture the most convincing proofs of a Divine original. Upon these it is built firm and steadfast. And these evidences must be diligently examined by all who would be ready to give to those who ask them, a reason of the hope that is in them.<sup>p</sup> There

<sup>p</sup>, 1 Pet. iii. 15.

is found, in the volume of inspiration, matter of unlimited enquiry. In its extensive regions there are heights, which surpass the most exalted flights of human intellect, depths, which the most profound research can never fathom.

But, in the inspired writings, there is also found much which must be *felt* as well as understood. And this influence upon the heart of man is often conveyed, in Scripture, by an appeal to the modes of thinking and acting established among the people, to whom it is immediately addressed.

These accommodations may not be adapted to stop the mouths of gainsayers. Their cavils are to be met, and the authority of the Scriptures is to be established, upon different grounds.

But the humble and faithful believer in the inspired word will hesitate before he denies the justness of an application, which he knows to be made by God himself. To him, the continued allusion made, in the writings of the New Testament, to the history and laws of the Old Testament, will be a source of delight and satisfaction. It will disclose to him, in the transactions of all ages, one great, pervading, intelligent, superintending mind, carrying on the most merciful and magnificent designs for the recovery and salvation of fallen man. And he will learn to distrust that spirit of cavilling and

doubt, which would reduce all things to the fallible decision of his erring reason.

IV. There will still remain those numerous alleged types, which are not expressly mentioned, nor even alluded to, in the Scriptures, but have been inferred from the narratives contained in them.

But whatever probability may attach to these; and however useful the application of them may be for reproof or for instruction in righteousness, the connection between the two events, assumed to correspond, can never be established with the degree of certainty which is required, before they can be produced in corroboration of the writings in which they occur. A fertile imagination may discern a similarity of circumstances, while the proof of preconcerted connection is entirely wanting.

If we consider the history of Joseph, sold by his brethren, deposited in the earth, and thence restored to life, reduced to the extremity of distress, in that distress foretelling the delivery of one of his fellow-sufferers, and the destruction of the other, and, finally, raised to great glory, and making his brethren partakers of his exaltation; we may perceive many points of resemblance between his life and the life of Christ.<sup>4</sup> But since it is no where asserted

<sup>4</sup> Pascal, *Pensées*, Partie II. Art. IX. §. 2. Prosper de Promiss.

in Scripture, either openly or by allusion, that Joseph is a type of Christ, we can establish no conclusion upon such a similarity.

When Aaron the high priest, arrayed in the robes of his holy office, puts on incense and makes atonement for the people, standing between the dead and the living, and the plague is stayed:<sup>r</sup> we cannot fail to recognize a striking correspondence between this action, and the offering made for the sins of the whole world, by the great High Priest of our salvation. But unless it can be shewn, that the character of Aaron is in Scripture considered typical of Christ, we shall fail in establishing a designed correspondence in the particular events.

Similar objections may be made to bringing forward the history of Sampson as typical.<sup>s</sup> Undoubtedly there are strong features of similarity between *his* history and that of Christ. Born in consequence of a miraculous revelation, separated as a Nazarite from the womb, rising in the night and carrying away

Promiss. et Prædict. Part I. c. xxix, quoted by Pearson on the Creed, Art. V. It has been thought that Stephen alludes to Joseph as a type of Christ, from a comparison of Acts vii. 51, 52. with Acts vii. 9. But the inference appears very slightly founded. See W. Jones, (of Nayland,) Vol. III. Lect. 8.

<sup>r</sup> Numb. xvi. 47.

<sup>s</sup> Jortin, Eccles. Hist. Vol. I. p. 186. Vitringa, Observat. Sacræ, Vol. II.

the doors of the gate which defended the hostile city, and victorious over his enemies even in death; he unites in his own person circumstances of agreement with the corresponding events in the life of Christ, which we can hardly imagine to have been entirely without design, when we know how *other* events have really been connected by the Providence of God. But the design being no where asserted or implied in Scripture, the comparison rests only on the authority of human interpreters.

Far be it from any one to discountenance the temperate discussion of these and similar points of resemblance to Christ, in the history of eminent men recorded in the Old Testament. The enquiry may be made the means of much religious instruction, and may serve to shew the similarity, at least, of the means, which the Providence of God has devised, in different ages, to promote his designs. The minds of men were, perhaps, thus led on and prepared for the great revelation of the Gospel. The events of Christ's birth, and ministry, and death, however wonderful, were no new thing; no strange, sudden deviation from the course of God's Providence. In many instances the dealings of the Almighty are unveiled in his word, and the steps by which the Gospel dispensation was



prefigured are displayed. Probably in many more the same great design was promoted effectually, though secretly to us; and the traces of it may be investigated, with advantage, by those whose leisure and attainments enable them to undertake the task.

But our present enquiry, confined to those historical types which may be considered evidences of the inspiration of Scripture, and intentionally illustrative of the mutual connection of its several parts, will exclude all those, either in the patriarchal or Jewish dispensation, in which the connection of the events is neither expressed nor implied in the sacred volume.

It will comprise only,

First, those which are supported by accomplished prophecy, delivered previously to the appearance of the antitype: or,

Secondly, those supported by accomplished prophecy, delivered in the *person* of the antitype: or,

Thirdly, those which in Scripture are expressly declared, or clearly assumed, to be typical, after the prefigured events had taken place.



## LECTURE V.

MOSES WAS A PREDICTED HISTORICAL TYPE OF SOME GREAT PROPHET: AND THE TYPE WAS NOT COMPLETED IN ANY PROPHET OF THE OLD TESTAMENT.

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DEUT. xviii. 15.

*The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.*

WHEN Moses, under the immediate inspiration of the Spirit of God, uttered this prediction to the people of Israel, he gave a specific prophecy, to which their descendants were, in future ages, to look; and also indicated a remarkable peculiarity in his own character.

He was already known to those whom he addressed as their leader and deliverer, their lawgiver, their prophet, and their priest. The miracles which he had wrought, the manifestations of divine favour which had been bestowed upon him, had long pointed him out as an individual eminently distinguished above his fellows.

They who had come out of Egypt, and they

who had been born in the desert, however they might occasionally rebel, must equally have acknowledged him to be endued with wisdom and power from on high. The eye-witnesses of the wonderful works, which he had performed before Pharaoh, could not doubt the reality of his divine mission. They, who had walked upon dry land in the midst of the sea, and seen all their enemies dead upon the sea-shore, could not forget at whose bidding the waters had been divided, and the sea had afterwards returned to its strength. Nor could they, who had trembled before the thunders of Mount Sinai, have entirely shaken off the impression of those terrors, by which the authority of Moses had been confirmed. His wonders also in the desert, which all had seen and known, must have confirmed the young in their belief of those more ancient things, of which their fathers had told them.

Such was the Prophet, who was now delivering his last injunctions to his countrymen.

At this concluding period of his ministry, Moses was gifted with a greater measure of the prophetic spirit, than he had exhibited in the whole course of his past life; and disclosed to the people of Israel a fact hitherto concealed from them: that his own actions, wonderful as

they were in themselves, and convincing, as proofs of his own prophetic character, had all an ulterior object: that they were intended to introduce and to prefigure the actions of that Prophet, whom the Lord God should raise up from among them, like unto himself.

This prediction of the future influences and modifies the past also. When correspondence with the several actions of Moses is laid down as the criterion, by which he who fulfilled the prophecy is to be tried, to those very actions is ascribed, in some degree, a symbolical character. The prophecy is a verbal prophecy. But the connection between the first series of events, in which Moses was engaged, and the second series of events, in which the predicted Prophet should be engaged, is strictly the connection of historical type and antitype. The existence of the prophecy proves, incontrovertibly, that the similarity, if it be found to exist, is *preconcerted*: and the completion of the prophecy involves also the completion of the type.

If, therefore, it should be found that Jesus, both by himself and by his disciples, was asserted to be this Prophet like unto Moses; and that he alone fulfilled, in every respect, the conditions which Moses prescribed; we shall have a proof, at once from verbal prophecy and

from typical prefiguration, "that Jesus was Christ."<sup>a</sup>

This prophecy is so important in establishing the claim of Jesus to the character of the Messiah, that the adversaries of Christianity have laboured with more than usual earnestness to prove, that it received its fulfilment in some of the inspired persons recorded in the Old Testament.<sup>b</sup> Before we can enter, then, upon the alleged correspondence between Moses and Christ, it will be necessary to shew, from a consideration of the circumstances under which the prediction was made, that it did not allude solely, or principally, to any succession of prophets, nor to any single prophet, raised up among the people of Israel before the coming of Christ.

Moses delivered this prophecy to the Israelites, when he was renewing, in the plains of Moab, the enactments of their law; and reminding them of the circumstances under which they had been made. But he had himself received this prophetic intimation at a much earlier period of his life.

The promise of a Prophet like unto himself,

<sup>a</sup> Acts xviii. 28.

<sup>b</sup> See Munster and Fagius on Deut. xviii. 18. Limborch, *Amica Collatio cum erudito Judæo. Secund. Script. Judæi*, p. 9.

was evidently<sup>c</sup> first made to Moses at the solemn delivery of the law upon Mount Sinai; although the prediction was not published to the people of Israel until forty years afterwards.

The people, terrified at the display of God's glory, desired that they might not hear again the voice of the Lord their God, nor see that great fire any more lest they should die. It pleased the Almighty to acquiesce in the desire of his people; and to promise Moses, in their name, even more than they desired. He permitted him to act as the mediator between God and man, at the same time making a solemn promise to Moses, of a future great Prophet like unto him: "they have well spoken that which they have spoken: I will raise them up a Prophet from among their brethren like unto thee."<sup>d</sup> Forty years elapsed after this declaration to Moses, during which period that prophet, conscious that he bore a typical character, promulgated his laws, performed many of his miracles, and gave evident testimony of his communion with heaven.

At the end of that time the same promise was made to the people at large. Moses knew that they were about to be tempted to idolatry, by the nations among whom they should

<sup>c</sup> Compare Exod. xx. 19. Deut. v. 27. xviii. 16.

<sup>d</sup> Deut. xviii. 17, 18.

be placed. He therefore warned them, that they should not learn to do after their abominations; but that they should be perfect before the Lord their God. That they might be encouraged to preserve their fidelity to the God of their fathers, Moses declared to them, what the Lord had before revealed to him, that a Prophet should be raised up like unto himself, unto whom they should hearken.

Now the Almighty frequently vouchsafed to deliver to his servants some splendid prediction of the future glories of the Messiah, as an encouragement under sorrow, and a support under imminent temptation.

The promise, that in him all the families of the earth should be blessed, was first made to Abram when he was called to leave his country, and his kindred, and his father's house.\* The limitation of the kingdom to the tribe of Judah, and the prophecy that Shiloh should come, was also delivered at the time when the dying patriarch Jacob left his descendants in a strange land, in which they were afterwards enslaved.† And the clearer predictions of the later prophets were promulgated at a time of captivity.

It was therefore perfectly in accordance with the usual mode of God's dealings, that his Holy

\* Gen. xii. 1.

† Gen. xlix. 10.

Spirit should direct Moses studiously to select this occasion for delivering to the Israelites some direct prophecy of the Messiah, who is predicted in no other part of the book of Deuteronomy. Such a prophecy do we conceive to have been delivered in the words before us; "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."

In discussing, then, this prophecy, it is necessary to distinguish two distinct periods of time.

It was first given to Moses, when the people desired to be defended from the terrors which accompanied the publication of the law, and desired a mediator to stand before them.

It was afterwards given by Moses *to the people*, when he wished to warn them against the temptation to idolatry, and the forbidden arts of divination.

That the prophecy, as first revealed, applied solely to the Messiah, there can be no doubt; and the immediate connection, which it thus displays, between the law and the Gospel, is most striking. But the opposers of Christianity have altogether avoided the consideration of the first delivery of this prophecy, and have argued, from the circumstances which accom-



panied its second delivery, that it points to some more early completion in the immediate successors of Moses, who were to possess a portion of the prophetic spirit, and make all those without excuse, who should forsake the true God, to hearken unto observers of times and diviners.

Now even allowing the truth of this assertion, it would by no means follow that the prediction had no further intent. The voice of inspiration speaketh not as man speaketh. Since one person or one event is often designedly prefigurative of another person or event, it sometimes happens, that the prophetic language of Holy Scripture includes, in its comprehensive meaning, the imperfect figure as well as the "very image."<sup>6</sup> And if the correspondence between the predicted facts, and the action of any Prophet who is selected as its supposed object, be manifestly imperfect, we must still look to some more favoured individual as the ultimate scope of the prophetic declaration.

Now the very terms of the prediction delivered to the Israelites, which direct their attention not to prophets, but to a single Prophet, appear to preclude the supposition, that a succession of prophets, of nearly equal dig-

<sup>6</sup> Heb. x. 1.

nity, was solely here promised to them by Moses. If, however, it be yet contended, that the words were completed in some one of the long and illustrious line of inspired men whom God did raise up, it must be shewn, that he possessed the distinguishing characteristic, proposed as the authenticating seal of his claim, similarity to Moses. Now the lawgiver of the Jews was, in every respect, no ordinary man. The lines of his character are strongly and decidedly marked: and resemblance to him, if resemblance exist, is readily pointed out, and easily recognized.

Among the holy men of old time, Joshua and Jeremiah are the two persons who have been most frequently selected by the later Jewish interpreters, each as the individual indicated in this prediction. But neither of them will bear the test, which the deliverer of the prophecy himself proposes.

Joshua had been already selected from among the Israelites, at the time when Moses spake. He had been a minister to Moses when he went up unto the mount of God.<sup>b</sup> He had been declared to be a man in whom was the spirit of wisdom:<sup>1</sup> and he had received, by the imposition of the hands of Moses, a

<sup>b</sup> Exod. xxiv. 13.

<sup>1</sup> Compare Deut. xxxiv. 9. with Numb. xxvii. 18.

portion of his honour.<sup>k</sup> The especial communications, which he afterwards held with God, and the wonders, of which he was the faithful instrument, were a continuance of the powers which he had received, rather than indications of a new commission. But the very words of the prediction delivered by Moses imply, that the Prophet like unto him was a prophet to be raised up, in some time subsequent to that in which he was addressing the Israelites: and therefore could not have received their fulfilment in Joshua, who had been already set apart for the service of God.

Neither was Joshua in other respects a prophet like unto Moses.

There is, it is true, one point of resemblance between these chosen men. The people were to hearken to the predicted Prophet, as they did to Moses. And, when Moses was dead, "They answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee."<sup>l</sup> But with this similarity as a military leader and deliverer, the comparison ceases. However lax a meaning be attached to the term, *like unto* Moses,

<sup>k</sup> Numb. xxvii. 20.

<sup>l</sup> Josh. i. 16, 17. See also Josh. iv. 14

no one could fulfil the conditions, who was in reality not a prophet at all, in the highest sense in which the appellation is used. And it may reasonably be doubted, whether the assertion, upon which much has been built, that "Joshua was the successor of Moses in prophecies,"<sup>m</sup> can be advanced with truth. He was, indeed, a man highly favoured by God, as the appointed commander of His people. But we nowhere read of his mind having been enlightened with the knowledge of futurity.

The time of a prophet's death was usually that at which he was peculiarly gifted with wisdom from on high. Especially at that hour, when his friends were gathered around him, before his departure, to receive his solemn injunctions, the dimness which envelopes futurity was wont, if ever, to be cleared from the mental eye. So was it with Jacob,<sup>n</sup> with Joseph,<sup>o</sup> with Moses.<sup>p</sup>

But in the declining years of Joshua, although his dying commands are recorded, we trace no distinct marks of such superhuman prescience.

When Joshua waxed old and was stricken in age, he called for all Israel;<sup>q</sup> but it was

<sup>m</sup> Eccles. xlvi. 1.

<sup>o</sup> Gen. l. 24, 25.

<sup>q</sup> Josh. xxiii. xxiv.

<sup>n</sup> Gen. xlix.

<sup>p</sup> Deut. xxxiii.

to remind them of the prophecies which Moses had delivered; to impress upon their minds their obligation to serve the Lord and obey his voice; and not to add to those revelations of future events, which had been so clearly made by his predecessor.

Other instances might easily be alleged, in which the comparison between Moses and Joshua totally fails. But the Scripture itself expressly refutes the notion, that Joshua could be the person of whom Moses exclusively spake.

In the conclusion of the book of Deuteronomy, when it is declared, that "Joshua, the son of Nun, was full of the spirit of wisdom, for Moses had laid his hands upon him; and the children of Israel hearkened unto him, and did as the Lord commanded Moses;" there is immediately added, "and there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face," or rather, who knew the Lord face to face, "in all the signs and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh and to all his servants, and to all his land: and in all that mighty hand, and in all the great terror, which Moses shewed in the sight of Israel." At whatever time, before the clos-

<sup>r</sup> Deut. xxxiv. 9—12.

ing of inspiration, this assertion was made, it completely destroys the supposition, that Joshua was the Prophet like unto Moses: and it points out the *kind* of similarity which must be looked for, in any person, who prefers a claim to that character.

Considerations of a similar nature will convince us, that neither Jeremiah, nor any other of the prophets recorded in the Old Testament, ever reached the measure of the stature which Moses attained. The wonderful gifts of the Spirit were not poured out upon him with a sparing hand. He was endowed with greater powers than those bestowed upon any of the other chosen instruments, whom God ordained among his people.

The Jewish writers themselves\* distinguish the degree of inspiration which Moses possessed, from that enjoyed by all the other prophets.

1. When God spake to other prophets, the revelation was made by dream or by vision.

“Hear now my words,” said the Lord himself, “if there be any prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who

\* See Smith, Discourse on Prophecy, Chap. xi. in Watson's Tracts, Vol. IV. Sherlock, Sermon VI. on Prophecy.

is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall he behold.”<sup>†</sup> In this manner, the Lord before “spake unto Moses face to face, as a man speaketh with his friend.”<sup>‡</sup>

It is, undoubtedly, difficult clearly to conceive the mode of communication indicated in these words, between a man of like passions with ourselves, and God, whom no man hath seen at any time,<sup>‡</sup> yet there surely is here declared such an intimate communion with the Most High, as is asserted of no other human being.

2. When the other prophets received intimations of the will of the Almighty, their human nature was often too weak to bear the splendours which were displayed.

“I Daniel,” says the prophet, “alone saw the vision.....I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words, and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.”<sup>‡</sup>

<sup>†</sup> Numb. xii. 6—9.

<sup>‡</sup> Exod. xxxiii. 11.

<sup>‡</sup> John i. 18.

<sup>‡</sup> Dan. x. 7—9.

But when Moses was permitted to converse with God himself, his physical and mental powers were undazzled and unspent by that celestial colloquy. He went up into the very presence of the God of the whole earth, descending upon mount Sinai. With such strength was he strengthened in his soul, that the ineffable glories of the Divine splendour shook not the settled firmness of his purpose to obey the commands of God who called him. Although he did exceedingly fear and quake,<sup>†</sup> he was yet enabled to retain his self-possession. The people trembled, and "mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, MOSES SPAKE, and God answered him with a voice."<sup>\*</sup>

3. To the other prophets the power of predicting was vouchsafed at intervals. The Lord put a word into their mouth; and they then spake as they were commanded. But with Moses there seem to have been no such intermissions. He was constantly blessed with some portion of the prophetic spirit: and with

<sup>†</sup> Heb. xii. 21.

<sup>\*</sup> Exod. xix. 18, 19.



the privilege of enquiring of the Lord, upon all occasions of difficulty and doubt.<sup>b</sup>

But the legislative character of Moses is that by which he is most distinguished, from all the prophets of the Old Testament who succeeded him.

Moses was, as a lawgiver, pre-eminent. The laws which he promulgated were remarkable: adapted to the peculiar government under which the Israelites lived; enforced by sanctions such as no one but an inspired prophet could impose; present success or immediate temporal calamity, intended, and sometimes understood, to indicate future reward or punishment.

Now of all the illustrious prophets whom the Old Testament records, not one introduced a new law. Not one, therefore, was a prophet like unto Moses, in this distinguishing point of resemblance.

From the very circumstances, then, under which this remarkable prophecy was delivered, we have reason to conclude, that Moses is set forth as an historical type of some one great Prophet, who was to be raised up, and when raised up should be known by his similarity to him: and that the prophecy was not fulfilled in Joshua, nor in Jeremiah, nor in any other of the prophets of the Old Testament.

<sup>b</sup> Numb. vii. 89. ix. 8.

It will remain to be shewn, on a subsequent occasion, that Christ Jesus was the Prophet thus prefigured and predicted.

That fact, then, for the present being assumed, let us consider how the conviction of it should influence our thoughts and our conduct.

The first feeling which a due consideration of these facts must excite, is that of astonishment.

How far does a scheme of this magnitude and importance, surpass every contrivance of human wisdom. The law of Moses is represented as most strictly connected, throughout, with the Gospel, for which it prepared the world. At the very time when it was first delivered, Moses was taught to look beyond its temporal enactments; to regard himself as the representative of some greater Prophet, and the ceremonies and rites, which were imposed upon the Israelites, as foreshadowing fuller and better blessings.

To what degree the minds of Moses, and of the more holy and spiritual among his countrymen, were enlightened, so as to discern in the figures for the time then present the realities which they represented, it would be, perhaps, in vain to enquire. But that he did consider them in some degree symbolical, we

° Heb. ix. 9.

can hardly doubt, knowing that he was "admonished of God when he went about to make the tabernacle: for see, saith he, that thou make all things according to the pattern shewed to thee in the mount."<sup>d</sup> As, therefore, he at least knew the tabernacle and its services to relate to the heavenly things which he had seen in the mount, we cannot imagine him to have been ignorant that the whole law had also the shadow of good things to come.<sup>e</sup>

Neither did the fathers of old, in their obedience to the law, look only for temporal promises.

Life and immortality were brought to light through the Gospel;<sup>f</sup> but some faint beams of this latter glory had, at times, been imparted to mankind, sufficient to guide their steps, and to lead them onwards on their way. "These all died in faith: not," indeed, "having received the promises, but having seen them afar off; and were persuaded of them and embraced them."<sup>g</sup> But, whatever degree of hope might, from this source, be derived by the Jew, the continued intimate connection between the law and the Gospel, since it has been made clear by the Spirit of God, is to

<sup>d</sup> Heb. viii. 5.

<sup>f</sup> 2 Tim. i. 10.

<sup>e</sup> Heb. x. 1.

<sup>g</sup> Heb. xi. 13.

the believing Christian a confirmation of his faith, and a subject of contemplation most striking and most wonderful.

But a material part of the law, given by Moses, had a more individual object: an object in which we, as men and as Christians, have all the deepest interest. The very same moral commandments, which the Lord spake unto the Israelites of old, out of the midst of the fire, Christ embodied in the precepts which he commanded his followers to obey. It is true, that no man may hope to be saved *by* his obedience to these precepts; "for all have sinned, and come short of the glory of God."<sup>a</sup> But it is also true, that no man may hope to be saved *without* obedience: obedience, after all, interrupted and imperfect, but still constituting the only external evidence which we can give, that we are under the influence of a rational, lively, saving faith.

The exposition, then, of the moral law of Moses, given by Christ himself, will furnish us with two brief, but comprehensive heads of serious self-examination.

1. "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first and great commandment."<sup>i</sup>

<sup>a</sup> Rom. iii. 23.

<sup>i</sup> Matt. xxii. 37, 38. Mark xii. 30.

Now when we retire to the secret chambers of our own hearts, and there examine the hidden springs of action, what answer can we sincerely return respecting the great leading principle of duty, love to God? If this love existed in proportion to its importance, it might be expected to absorb all other feelings: to engross all the affections which are implanted in our hearts. As often as we reflect upon the favours which we have received from God, we allow them to transcend all others. Our creation, preservation, and all the blessings of this life, above all, our redemption through Christ Jesus, the means of grace and the hopes of glory, are advantages which no human benefactor can bestow, and excite expectations which no earthly objects can raise. But it is a most humiliating proof of the imperfection of our nature, that these things, inconceivably great and important as we confess them to be, do not, in fact, ever affect us in a degree adequate to their magnitude: and often not at all. There are many, who were never once influenced simply by the love of God, and the desire to please Him, in any transaction of their lives. There are many more, who profess to love God, and yet, whenever the love of God and the desire of pleasing man are opposed, choose to obey man

rather than God. Many feel a distaste for every thing which tends to set God before their thoughts: avail themselves of every plea to excuse their neglect of his service, his word, his ordinances; avoid his house, refuse his sacraments: pray not to Him for assistance; praise Him not for benefits received. They think of all other things; of their favourite studies, their business, their amusement, their advancement in the world: but in all their thoughts God is not.<sup>k</sup> There cannot be a stronger proof of the absence of the love of God than this fact. What we love we think of often. It frequently recurs to our minds, whether we wish to reflect upon it or not. It gradually gains possession of us; influences the whole train of our ideas; regulates insensibly the whole course of our actions. Those who forget, and those who neglect God, as well as those who deny Him, certainly cannot be said to "love God with all their heart, and with all their soul, and with all their mind, and with all their strength"—cannot be said to love Him, in reality, at all.

In estimating, however, the degree of internal love which different men may entertain towards God, there is room for much uncertainty, and, what is worse, for much self-

<sup>k</sup> Psalm x. 4.

deceit. But Christ himself has laid down a certain rule, by which our love to him, and therefore to the Father,<sup>1</sup> may be known: "if ye love me, keep my commandments."<sup>m</sup>

If we recognize within ourselves an habitual respect to the commandments of God, an earnest desire to obey his will, a reverent fear of offending him, a hearty repentance and deep remorse for our past sins, and a firm resolution, by his grace, to walk henceforth in newness of life; we have good reason to hope that the love of God actuates our hearts, and to pray that it may be increased.

If we perceive none of these signs, if we are living in the commission of known sin; deferring the day of repentance, encouraging ourselves with the example of others, we are still far from the love of God; and therefore still wanting in a duty essential to our final salvation.

2. Such is the first and great commandment of the law. "And the second is like unto it, Thou shalt love thy neighbour as thyself."<sup>n</sup>

This is like it in importance; and in the close analogy which it bears to it in practice. Without the love of man the love of God

<sup>1</sup> John xiv. 7.

<sup>m</sup> John xiv. 15.

<sup>n</sup> Matt. xxii. 39.

cannot exist. "If a man say, I love God, and hateth his brother, he is a liar," saith St. John: and for an obvious reason; "he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"\*

A rule thus extending to all the friendly offices and kindly charities of life, pervading all our intercourse with our families and the world, intended to regulate the very desires which give birth to evil passions and unholy practices, is plain to be discerned and applied, but difficult, indeed, to be satisfied. A minute enquiry into our own hearts will hardly fail to discover numerous instances, in which we have failed to comply with this standard. It will discover much self-love: much love of worldly honours and vain distinctions; and often but little of that disinterested love of others, which the law of Moses<sup>p</sup> and the more perfect law of Christ,<sup>q</sup> expressly command.

To a rule thus perfect, obedience is enjoined: and to those who strive with all diligence to comply with these conditions, is promised the grace of God to assist their weakness, and to supply their imperfection. Between the severity of God's justice, and the sins of man, there stands an intercessor, the Mediator of

\* 1 John iv. 20.

<sup>p</sup> Lev. xix. 18.

<sup>q</sup> Matt. xix. 19.



the new covenant, prefigured by Moses upon the holy mount.

While we have time, then, how earnest should we be to obtain a personal interest in the benefits which Christ has purchased for us, "holding fast the profession of our faith without wavering:"<sup>\*</sup> using all the means of grace; "not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another."<sup>\*\*</sup>

The sanctions of the law of Moses were awful in the extreme: the law of Christ is established with still greater authority. "He that despised Moses' law, died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will repay, saith the Lord."<sup>†</sup> Be it our earnest prayer, that we may never know, by woful experience, how fearful a thing it is "to fall into the hands of the living God."<sup>‡</sup>

<sup>\*</sup> Heb. x. 23.

<sup>\*</sup> Heb. x. 25.

<sup>†</sup> Deut. xxxii. 35. Heb. x. 28—30.

<sup>‡</sup> Heb. x. 31.

## LECTURE VI.

CHRIST WAS THE PROPHET PREDICTED AND  
TYPIFIED BY MOSES.

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DEUT. xviii. 15.

*The Lord thy God will raise up unto thee a Prophet  
from the midst of thee, of thy brethren, like unto  
me; unto him ye shall hearken.*

IT has been already observed, that this remarkable prophecy, which was made known to Moses at the delivery of the law, and declared to the Israelites immediately before his death, pointed him out as an historical type of some one great Prophet, whom the Lord God should raise up. And it has been concluded, from a consideration of the circumstances accompanying its delivery, that it was not fulfilled in Joshua, nor in any of the prophets of the Old Testament.

In examining a prophecy, which we have always considered to be fulfilled by a particular event, we are subject to two errors of different kinds. The one is, that our preconceived opinion may influence our judgment, and induce us to consider the correspondence between the prediction and the event

more accurate than it really is: the other, that long familiarity with the plain circumstances of the fulfilment may cause us to undervalue that relatively inferior degree of precision, with which the prediction is expressed.

It is, therefore, highly desirable to correct our judgment, by enquiring what degree of expectation any specific prophecy had excited, before the event had taken place, which is supposed to have been predicted. A prophecy, indeed, which had excited no expectation previously to its accomplishment, may yet be sufficiently clear, when elucidated by the event. The absence of expectation can form no sufficient ground of objection to the alleged fulfilment of prophecy, although its previous existence is a strong corroboration of the conclusion formed subsequently to the event.

Let us apply this principle to the prophecy of Moses, which we are now considering. Let us examine, whether any trace can be found of the interpretation which the Jews put upon it before the Christian æra: whether they considered it to have been fulfilled in the prophets of the Old Testament, or still looked forward to some one Prophet, greater than all that preceded him, who should be raised up, like unto Moses. If it can be shewn, that such an expectation existed, even after the sealing

of the book of canonical Scripture, we shall have reason to believe, that the prediction was in itself sufficiently clear; and that the interpretation, which the Jews would now put upon the passage, is an invention of comparatively recent date.

One of the singular privileges conferred upon Moses, was personally to answer the questions of the Israelites, in the same manner as the high priest is said, in after ages, to have answered after the judgment of Urim,<sup>a</sup> when enquiry was made on subjects of public importance.

Again, one of the peculiar titles, by which Moses was known among the Jews, was the Faithful Prophet. So God himself designated him:<sup>b</sup> and by this very term, the Apostle, addressing the Hebrews, and adopting their established phraseology, shews the similarity between Moses and Christ.<sup>c</sup>

Now, in the second century before the Christian æra, and after the cessation of prophecy in the Jewish church, we find that there was still an expectation of a Prophet, who should *return answers* to enquirers, as Moses did, and be like him, also, a *faithful* prophet.

<sup>a</sup> Numb. xxvii. 21. 1 Sam. xxviii. 6, 15.

<sup>b</sup> Numb. xii. 7.

<sup>c</sup> Heb. iii. 2.

The first book of Maccabees, which, although an uninspired composition, and not free from error, may be taken, at least, as historical authority for the national acts and general opinions of the Jews at the time, on two occasions, indicates this expectation.

When Judas and his brethren went up to cleanse the sanctuary, and repair the altar, which Antiochus had profaned, "he chose priests of blameless conversation, such as had pleasure in the law, who cleansed the sanctuary, and bare out the defiled stones into an unclean place. And when as they consulted what to do with the altar of burnt-offerings which was profaned, they thought it best to pull it down... And laid up the stones in the mountain of the temple, in a convenient place, until there should come a Prophet to shew what should be done with them," or rather, to return answer concerning them.<sup>4</sup>

Now the gift of prophecy was known to have ceased with Malachi: and no ordinary prophet was expected, until Elijah should be sent "before the coming of the great and terrible day of the Lord."<sup>5</sup> This public act, therefore, acknowledging the hope entertained by

<sup>4</sup> μέχρι τοῦ παραγενθῆναι προφήτην τοῦ ἀποκριθῆναι περὶ αὐτῶν. 1 Macc. iv. 42—46.

<sup>5</sup> Mal. iv. 5.

the Jews of a future Prophet who should *return answer*, shews that, in their opinion, the prediction which Moses delivered, of a Prophet like unto himself, was still unfulfilled.

The same expectation is again discovered in the remarkable reservation, which they made, in conferring the government and priesthood upon Simon, the brother of Judas, and his posterity.

The act of registry, written in tables of brass, and set upon pillars in mount Sion, declared that "the people of the Jews were well pleased that Simon should be their governor and high priest for ever," that the dignity should be no longer personal, but hereditary, "until there should arise a *faithful* Prophet."<sup>f</sup>

This passage, as well as the preceding, has always<sup>g</sup> been considered to indicate the continued expectation which the Jews entertained,

<sup>f</sup> 1 Macc. xiv. 41.—είναι Σίμωνα ἡγούμενον καὶ ἀρχιερέα εἰς τὸν αἰῶνα ἕως τοῦ ἀναστῆναι προφήτην πιστόν. This expression corresponds with the Septuagint version of Deut. xviii. 15, 18. Προφήτην ἐκ τῶν ἀδελφῶν σου, ὡς ἐμέ, ἀναστήσει σοι Κύριος ὁ Θεός σου.—Προφήτην ἀναστήσω αὐτοῖς. Perhaps the term εἰς τὸν αἰῶνα has also a reference to the expected Age of the Messiah, of which the author of the book of Tobit speaks in similar words: ἕως πληρωθῶσι καιροὶ τοῦ αἰῶνος. Tobit xiv. 5. The same mode of expression is often used in Scripture; Psalm lxxii. 5, 17. lxxxix. 36, 37. Dan. ix. 27. Matt. xxiv. 3. Mark xiii. 4. Luke xxi. 7. See Kidder's Demonstr. of the Messiah, Part III. Chap. ix. p. 378.

<sup>g</sup> See Bp. Chandler's Defence, Chap. i. Sect. 1, 2.

that some one great Prophet should appear. And the specific allusion to the very terms of Moses' prophecy, and to their opinion that the prophet so raised up should be a Faithful Prophet, identifies the object of their expectation with him whom Moses predicted.

This expectation, first excited among the Israelites before the death of Moses, was thus preserved among all their national calamities. It survived after the voice of prophecy had ceased: and served to animate their hopes in all the struggles which they maintained against their numerous and powerful enemies.

The same expectation remained at the time when Christ Jesus appeared upon the earth. The council of the Jews, who sent to demand of John the Baptist who he was, well read in the prophecies of Malachi, first asked if he were Elias? And when he said, I am not, they again asked, probably with allusion to the prophecy of Moses, Art thou that Prophet?<sup>b</sup> They who were looking for the consolation of Israel, and imagined they had discovered him, could devise no words more apposite to describe their conviction than those of Philip, "We have found him, of whom Moses in the law and the prophets did write."<sup>1</sup> The people, trained up in the traditional knowledge of

<sup>b</sup> John i. 21.

<sup>1</sup> John i. 45.

the mighty miracles which Moses had wrought, and taught to expect a prophet like unto him in his sacerdotal and regal character, "when they had seen a miracle which Jesus did, said, This is of a truth that Prophet that should come into the world:" and they were eager to take him by force and make him a king.<sup>4</sup>

The very conduct of the rulers of the Jews to Peter, when he applied this prophecy of Moses to Christ, may, in this part of the argument, be brought to prove, at least, the interpretation which the Jews generally adopted. Anxious as they were to destroy the rising church of Christ, and perceiving Peter and John to be unlearned and ignorant men, they would at once have declared them to be but setters forth of strange opinions, when they heard them establishing their doctrines upon this prophecy, had they then generally received the interpretation, to which the Jews of the present day have recourse, that the words of Moses were fulfilled in the prophets of the Old Testament.

Even impostors took advantage of this expectation, to deceive many, by pretending to imitate the miraculous acts of Moses.<sup>1</sup> And the open avowal of some of the Jews them-

<sup>4</sup> John vi. 14, 15.

<sup>1</sup> Joseph. Antiq. xx. 8. 1. De Bell. Jud. ii. 13. 5. Acts xxi. 38.



selves refers this prediction to the Messiah: "It cannot be, but that a prophet shall at last rise like to Moses, or greater than he: for the king Messiah shall be as great or greater: therefore these words, 'there arose not a prophet since in Israel, like unto Moses,' are not to be expounded as if there should never be such a prophet, but that in all the time of the following prophets, till the cessation of prophecy, none should arise like unto Moses. But after that, there shall arise one like him, or greater than he."<sup>m</sup>

A prophet, then, like unto Moses, who should at once fulfil the prediction and the type, having been so long promised, and so continually expected, after the gift of prophecy had ceased, and up to the very time when Christ appeared, it is now to be shewn that *He* was the person to whom the prophetic words and actions of Moses had reference, and that in *Him* they were completely fulfilled.

In the first place, then, Christ himself supported his claim to the belief of the Jews, by a reference to the prophecy of Moses. "Had ye believed Moses, ye would have believed me, for he wrote of me."<sup>n</sup> Our Lord was, in this discourse, asserting his title to the character

<sup>m</sup> The author of *Sepher Ikarim*, iii. 20. quoted by Patrick on Deut. xxxiv. 10.

<sup>n</sup> John v. 46.

of the Messiah. He had appealed to the testimony of John; to the greater witness of the works which he did: he had instructed them to search the Scriptures, which testified of him: and he concluded his argument, with alleging the predictions which Moses had delivered. It is surely, therefore, in the highest degree probable, that Christ, preferring this claim to be the Messiah pointed out generally in the prophecies of the Old Testament, and in those which Moses relates in the Pentateuch, alluded to *this*, the most pointed prophecy, which Moses delivered in his own person and recorded in his writings; and which all the Jews considered to bear reference to their expected great Deliverer.

After the resurrection of Christ, and the miraculous effusion of the Holy Ghost upon the assembled disciples, the mind of St. Peter was enlightened with a fuller knowledge of the prophecies and prefigurations of the Old Testament. And in his address to the Jews in which he persuades them that, in the death of Christ, God had fulfilled those things which he had shewed by the mouth of all his prophets, he cites verbally the prediction of Moses, as the most explicit among the prophecies to which he alludes.\*

\* Acts iii. 18, 22, 23.

When St. Stephen was brought before the council of the Jews, and was endued with such supernatural wisdom and power, that the inward influence of the Spirit was even reflected upon his countenance, he also adduced this prophecy of Moses, as affording the fullest confirmation of the divine mission of Christ.<sup>p</sup>

To the believer in revelation, one express assertion in the New Testament, that Christ was the person who fulfilled any prophecy contained in the Old Testament, is, in itself, a sufficient proof. No further certainty can be added to perfect assurance. But when the completion of prophecy is produced as a proof of the divine authority of the books in which it is found, the enquirer may reasonably desire to be satisfied that the alleged correspondence actually exists.

Now the first particular, which the prediction of Moses teaches us to expect in him who should be raised up to fulfil it, is, that he should be a *Prophet* like unto him. And in the fullest sense in which the terms can be used, Christ Jesus was such a Prophet.

The title of prophet was, sometimes, given to those holy men, who were inspired with wisdom from above, and empowered to declare to the people the will of the Almighty.

<sup>p</sup> Acts vii. 37.

That Christ was such a teacher sent from God, the whole tenor of his blameless life, the purity of his precepts, their wonderful adaptation to the precise wants, and secret weaknesses which every one must feel in his own heart, and the miracles which he wrought, sufficiently testify. These alone were satisfactory proofs that he was a prophet, in the estimation of those to whom they were first displayed; before they knew, what has since been shewn to the world, the exactness with which all the prophecies of the Old Testament were fulfilled in him, and the accuracy with which his own predictions have been accomplished.

Christ takes compassion upon the widow of Nain, whose son is carried out. He speaks, and the dead revives. The conclusion, which the eye-witnesses of this transaction drew, was irresistible. "There came a fear on all: and they glorified God, saying, That a great prophet is risen up among us."<sup>a</sup> The most illiterate could not fail to reason accurately from such premises. When a man blind from his birth, who received his sight by the will of Christ, was asked what opinion he formed of him that had opened his eyes; his answer immediately was, "He is a prophet."

But those inspired persons are with peculiar

<sup>a</sup> Luke vii. 16.

<sup>r</sup> John ix. 17.

propriety denominated prophets, who were gifted with the power of foretelling future events.

Now the prophecies, delivered by Christ, are unexampled in number and accuracy. Some predictions, which should speedily be fulfilled, were uttered to confirm his disciples' faith. Other prophecies were delivered, which were not to be fulfilled until a later period, but still at such a time, that they who heard the prediction were also the witnesses of its completion. Christ foretold the influence which the obscure fishermen, whom he selected as his Apostles, should exercise, when they had become fishers of men: ' that they should have power given them to speak with other tongues, and to perform miracles; ' and should "go forth as witnesses unto him, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." " He foretold the persecutions of his disciples in general, ' the very mode of Peter's death: ' and intimated which of his disciples should survive the destruction of the holy city. '

But the most remarkable of Christ's prophecies were those which he delivered respecting

' Matt. iv. 19. Mark i. 17.

' Luke xxiv. 49. Mark xvi. 17.

" Acts i. 8.

" John xv. 20. Luke xxi, 12.

' John xxi. 18.

' John xxi. 22.

himself. That he should be betrayed by one of his own disciples,<sup>a</sup> denied by another,<sup>a</sup> forsaken by all;<sup>b</sup> that Jerusalem was the place appointed for his death,<sup>c</sup> the Jews the cause,<sup>d</sup> the Gentiles the instruments;<sup>e</sup> that they should mock, and spitefully entreat him, and scourge him, and spit upon him, and crucify him; that the third day he should rise again;<sup>f</sup> that after his resurrection he should appear to his disciples, in Galilee;<sup>g</sup> that he should again ascend into heaven,<sup>h</sup> and thence send another Comforter to abide with them for ever<sup>i</sup>—all these circumstances, which could be conjectured by no analogy, nor fulfilled by any collusion, were repeatedly declared to his disciples, at first by obscure intimations, and, at the last, in terms the most clear and express.

Other prophets have been illuminated with the Spirit of God. Others have delivered to the world predictions which have been fulfilled in

<sup>a</sup> John vi. 70. xiii. 21, 26. Matt. xxvi. 21. Mark xiv. 20, 42.

<sup>a</sup> Luke xxii. 31, 32. John xiii. 38.

<sup>b</sup> Matt. xxvi. 31. John xvi. 32.

<sup>c</sup> Matt. xvi. 21. xx. 18. Luke xviii. 31.

<sup>d</sup> Mark viii. 31. x. 33. Luke ix. 22.

<sup>e</sup> Matt. xx. 19. John iii. 14.

<sup>f</sup> Luke xviii. 31...33. Matt. xvii. 22. John ii. 19, 21. x. 17. Mark x. 34. viii. 31.

<sup>g</sup> Matt. xxvi. 32. Mark xiv. 28.

<sup>h</sup> John vi. 62. xvi. 28.

<sup>i</sup> John xiv. 16. xvi. 7.

distant ages. But a series of declarations so explicit, respecting the very person in whom they were accomplished, often by the instrumentality of hostile agents, is sought for in vain, even in the pages of revelation.

But the similarity, between the prophetic character of Moses and that of Christ, will appear most visibly, by comparing the prophecies which each delivered of the very same event; the destruction of Jerusalem, and the dispersion of the Jewish nation.

The prophecy of Christ is not merely an application of the previous prediction of Moses. Circumstances are added which prove it to be an original prophecy. That of Moses is destitute of any marks of time. That of Christ specifies the very generation in which it shall come to pass. The prophecy of Moses was fulfilled in more than one event which happened to the Jews. That of Christ was fulfilled, in its temporal sense, only by one, signal, catastrophe.

The event referred to was future, both with respect to Moses and to Christ. Whether, therefore, Christ intended to allude to the prophecy of Moses or not, his prophetic power was equally apparent. He singled out, from the various vicissitudes to which the people of the Jews were subjected, one specific age, not yet

distinguished by any remarkable signs of the times, which could lead to a conjectural application of Moses' prediction, as the period in which the destruction of Jerusalem should take place. And that generation did not pass away until all was fulfilled.

The celebrated prophecy of Moses, contained in the twenty-eighth chapter of Deuteronomy, is, doubtless, one of the most remarkable which the Old Testament records. Before the Israelites had set foot in the land which they were to inhabit, and fifteen hundred years before the final completion of the prediction, the Spirit of God enabled Moses to discern and characterize the nations of the world, which as yet existed not, and to foresee the fate of the cities of Judea, before their foundations had been laid. His prediction is not, indeed, delivered in terms of positive affirmation. He lays before them a blessing and a curse: but, with a prophetic consciousness of their disobedience, he dwells, with an accuracy painfully minute, upon the miseries which they should endure, if they did not observe the words of the law which are written in the book.<sup>k</sup>

This prophecy has received, and is still receiving its completion, with the most wonderful precision, in the dispersed and afflicted

<sup>k</sup> Deut. xxviii. 58...68



people of Israel. They *are* scattered "among all people from the one end of the earth even unto the other:" and among those nations they find no ease, neither doth the sole of their foot have rest: but they have had, and still have, "a trembling heart, and failing of eyes, and sorrow of mind:"<sup>1</sup> and they *are* become an astonishment, a proverb, and a by-word, among all nations whither the Lord has led them.<sup>m</sup> Wherever we go forth on the face of the whole earth, there we meet the suffering remnant of the Jews, existing every where as a separate people, and nowhere as a nation, living evidences of the prescience with which God had endued his servant Moses, and monuments of Divine wrath.

But there arose one greater Prophet than Moses, who predicted the same events in still more definite and authoritative terms.

Both prophets designated the most fatal enemies of Judea, by a pointed allusion to their eagle,<sup>n</sup> the ensign of their armies, and the emblem of their rapid march. Both foretold a siege in all their gates. Both predicted their dreadful sufferings in that siege.<sup>o</sup> Both declared

<sup>1</sup> Deut. xxviii. 64, 65.

<sup>m</sup> Deut. xxviii. 37.

<sup>n</sup> Deut. xxviii. 49. Matt. xxiv. 28. Comp. Job xxxix. 30.

<sup>o</sup> Deut. xxviii. 52... 57. Matt. xxiv. 21. Luke xix. 43.

that Israel should be led away captive into all nations;<sup>p</sup> and both clearly intimated the fact, of which we are all this day eye-witnesses, that they should in their dispersion be still known among all the people of the earth, unincorporated with the general mass of society, "trodden down of the Gentiles, until the times of the Gentiles be fulfilled."<sup>q</sup>

So far the prophecies of Moses and of Christ are similar. But to that delivered by our Lord are added circumstances, which indicate a fuller knowledge of the Divine counsels than was unfolded to Moses.

The immediate object of Moses was to caution the Israelites against general disobedience; that they might observe all the words written in that book; and therefore might be ready to hear that Prophet like himself, whom in that book he had just predicted. The object of Christ was to forewarn his disciples, that when they saw these things coming upon the land, he that was in Judea might flee into the mountains, and they that were in the countries not enter thereinto.<sup>r</sup> He adds, therefore, definite marks of time, and signs which should precede the threatened de-

<sup>p</sup> Deut. xxviii. 25. Luke xxi. 24.

<sup>q</sup> Deut. xxviii. 65. Luke xxi. 24.

<sup>r</sup> Matt. xxiv. 16. Luke xxi. 21.

struction. He predicts false Christs and false prophets :<sup>1</sup> he warns them not to be terrified at wars and rumours of wars, and commotions, for that the end is not yet.<sup>2</sup> He prepares them to expect earthquakes in divers places, and famines, and pestilences, and fearful sights, and great signs from heaven.<sup>3</sup> And he predicts the persecutions which they should endure, and the success which the Gospel should attain,<sup>4</sup> before the days of vengeance should come, that all things which were written might be fulfilled.<sup>5</sup>

The prophecies of Christ were not vain words. The Providence of God has so ordered the course of the world, that we have stronger historical evidence of their minute, nay, verbal, fulfilment, than can, probably, be produced to attest the completion of any other prediction. The weak subterfuge of a pretended fabrication, subsequent to the event, is all that the advocates of infidelity can oppose to a proof of Divine authority so complete.

But we have not, I trust, so learned Christ.<sup>6</sup> We have learned to recognize in him, the object pointed out by all the prophecies, and types, and ceremonies of the law: to acknowledge

<sup>1</sup> Matt. xxiv. 5, 24. Luke xxi. 8.    <sup>2</sup> Luke xxi. 9. Mark xiii. 7.

<sup>3</sup> Luke xxi. 11.

<sup>4</sup> Mark xiii. 10.

<sup>5</sup> Luke xxi. 22.

<sup>6</sup> Ephes. iv. 20.

him to be the long expected Prophet like unto Moses.

But shall we have learned all these things in vain? Shall all this goodly train of holy men and inspired prophets, have prepared the way for "The Prince of peace,"<sup>a</sup> and yet our reception of him be confined to a cold and barren acknowledgement of his presence? Shall we confess Christ with our lips, while we deny him in our lives? We believe Christ to be the Prophet so long predicted and pre-figured: so ardently desired by the Israelites of old: so rapturously welcomed by all among his own nation who looked for the consolation of Israel; and by many devout worshippers of the Gentiles. We believe that "there is none other name under heaven given among men whereby we must be saved."<sup>b</sup> We know the command, "Let every one that nameth the name of Christ, depart from iniquity."<sup>c</sup> Shall then any of us still *live* as without a Saviour, and without God in the world?

The state, in which we are placed as Christians, is a state full of comfort, if we will use the means, which, through the mercy of God, we possess.

When Moses left the world, he promised a Prophet like unto himself. And in Christ

<sup>a</sup> Isai. ix. 6.

<sup>b</sup> Acts iv. 12.

<sup>c</sup> 2 Tim. ii. 19.

Jesus such a Prophet came. When Christ left the world, he promised his disciples not to leave them comfortless, but to send them another Comforter.<sup>d</sup> And, as on this day,\* the Holy Spirit was poured out upon all flesh.

The same Spirit, which visibly descended upon the Apostles on the day of Pentecost, still invisibly aids, strengthens, and supports the faithful Christian in the discharge of his arduous duties. The Spirit also helpeth our infirmities, and maketh intercession for us.<sup>f</sup>

But as the assurance, that God's Holy Spirit is ever present with us, represents the Christian's life as full of comfort, it also represents it as a state of peculiar responsibility. "Know ye not," says the Apostle, "that ye are the temple of God; and that the Spirit of God dwelleth in you?"<sup>e</sup> The body of man is henceforth a living temple, devoted to the service of God, in which his Spirit continually dwells. It may not, without great sin, be profaned by deeds of unholiness and impurity; it may not be made the lurking-place of passion, nor the abode of lust. "If any man defile the temple of God, him shall God destroy:

<sup>d</sup> John xiv. 16, 26.

<sup>e</sup> This Lecture was delivered on Whitsunday.

<sup>f</sup> Rom. viii. 26.

<sup>g</sup> 1 Cor. iii. 16.

for the temple of God is holy ; which temple ye are."<sup>b</sup> The Christian is no longer his own: he is bought with a price: and therefore is commanded to glorify God in his body, and in his spirit, which are God's.<sup>1</sup> These commands are addressed to all Christians in all ages: to the young as well as to the old. They bend not to the sudden impulse of headstrong passion, nor to the stubborn obstinacy of habitual vice. They represent our members as members of Christ; and our personal offences, as direct offences against him who is of purer eyes than to behold evil, and cannot look on iniquity.<sup>2</sup> By a life of purity God is glorified: by a life of impurity he is set at nought.

"I beseech you, therefore, brethren, by the mercies of God, that ye present *your* bodies a living sacrifice, holy, acceptable to God, which is your reasonable service."<sup>1</sup> Pray to him to set a watch before your mouth, and to keep the door of your lips,<sup>m</sup> that all things which offend and defile the man may be rejected, and that ye may be "buildd together for an habitation to God, through the Spirit."<sup>n</sup>

<sup>b</sup> 1 Cor. iii. 17.

<sup>k</sup> Hab. i. 13.

<sup>m</sup> Ps. cxli. 3.

<sup>1</sup> 1 Cor. vi. 19, 20.

<sup>2</sup> Rom. xii. 1.

<sup>n</sup> Ephes. ii. 22.

## LECTURE VII.

CHRIST FULFILLED THE PROPHECY AND TYPE OF  
MOSES;—1. IN COMMUNICATION WITH GOD:  
2. IN MIRACULOUS POWER: 3. IN AUTHORITY.

JOHN V. 46.

*Had ye believed Moses, ye would have believed me ;  
for he wrote of me.*

IN the Scriptures of the Old Testament, we are not only taught that a prophet should be raised up, who should fulfil the verbal prophecy of Moses, and therefore complete the type of his person; but we have also an intimation\* of some of the features of resemblance, which the predicted prophet should possess:

1. That he should, as Moses did, know God face to face:

2. That he should perform signs and wonders, such as the Lord sent Moses to do in the land of Egypt:

3. And that he should be endued with

\* Deut. xxxiv. 10, 11, 12.

visible authority, as Moses was, in all the great terror which he shewed in the sight of all Israel.

That Christ was, in the fullest sense of the words, a *prophet* like unto Moses, has been already proved. Our Lord, therefore, appealing to signs of future events which accordingly came to pass,<sup>b</sup> fulfilled the very conditions, which no false prophet could fulfil;<sup>c</sup> and, consequently, was a Divine teacher, to whom those who were addressed were required, at least, to hearken. This one proof of inspiration invests all his words with the character of infallible truth.

We may now, therefore, use the assertions of Christ himself as evidences, not merely that he declared himself to have been similar to Moses, but as proofs that the facts which he states were certain, and his inferences just.

I. The first criterion of similarity, which the Scriptures of the Old Testament teach us to expect, in him who should fulfil the prediction of Moses, is, that he should have a more intimate communion with God, than any other inspired prophet. This was the marked distinction of the type; and must, therefore, be the distinction of the antitype.

Now in the whole series of prophets re-

<sup>b</sup> John xiii. 19. xiv. 29.

<sup>c</sup> Deut. xviii. 22.



corded both in the Old and New Testament; Moses and Christ alone are found to have held communion with God, without the intervention of dream or vision. Moses was permitted to converse, face to face, with the angelic Being who represented the invisible God: and at his own earnest request, was favoured with some more clear revelation of the glory of God, than was at any other time vouchsafed to man.<sup>d</sup>

Upon the authority of Moses, known to be a prophet of God by the wonders which he performed, we believe and know that these things are so.

Upon the authority of Christ, similarly attested, we also believe and know that what he declares of himself is true.

It is not necessary, for our present purpose, to dwell on the mysterious union of two distinct natures in the person of Christ, which is so clearly revealed in Holy Writ. But the passages which declare that doctrine, necessarily imply that the intimate communion, which subsists between Christ and his heavenly Father, is incomparably superior even to that which Moses enjoyed. Of them that were born of woman there was not a greater than John the Baptist;<sup>e</sup> and he declares of Christ,

<sup>d</sup> Exod. xxxiii. 18 ... 23.

<sup>e</sup> Matt. xi. 11.

that "God giveth not the Spirit by measure unto him."<sup>f</sup> Jesus is called, "the only-begotten Son, which is in the bosom of the Father."<sup>g</sup> Christ declares of himself, what is said of no other person angelic or human, "the Father loveth the Son, and sheweth him all things which himself doeth."<sup>h</sup> And he plainly asserts, that he alone hath seen the Father.<sup>i</sup>

There are two events, in the histories of Moses and of Christ, closely connected with the intimate communion which each held with the spiritual world, and exhibiting, very clearly, the correspondence of the historical type with the prefigured antitype.

When the Lord delivered to Moses the law upon Mount Sinai, the Prophet was there forty days and forty nights. And when he came down from the mount, the glories of heaven, with which he had been so long conversant, were, in some faint degree, reflected upon his countenance. The very skin of his face shone, and the people were afraid to come nigh him.<sup>k</sup>

Many ages elapsed, and this wonderful event stood alone in the history of the world. No prophet appeared like unto Moses; none who made the least pretensions to such a visible token of heavenly communication.

<sup>f</sup> John iii. 34.

<sup>g</sup> John i. 18.

<sup>h</sup> John v. 20.

<sup>i</sup> John vi. 46.

<sup>k</sup> Exod. xxxiv. 30.

But the event foreshadowed upon Mount Sinai, was completed upon Mount Tabor. Christ went up into the mountain to pray with his three disciples, and was transfigured before them. "His face did shine as the sun, and his raiment was white as the light."<sup>1</sup> Moses himself, the representative of the law, and Elias, the chief of the prophets, "appeared in glory, and spake of his decease which he should accomplish at Jerusalem."<sup>m</sup>

All the circumstances attending these two events, corresponded in a remarkable manner.

The skin of Moses' face shone. "The fashion of Christ's countenance was altered;" and his face did shine as the sun." When Aaron and all the children of Israel saw Moses coming down from the mountain of Sinai, they were afraid to come nigh him.<sup>o</sup> And when Christ came down from the mountain of Transfiguration, "straightway all the people," says St. Mark, "when they beheld him" with some rays of majesty and glory still remaining upon his countenance, "were greatly amazed;"<sup>p</sup> the very expression which the same

<sup>1</sup> Matt. xvii. 2.

<sup>m</sup> Luke ix. 31.

<sup>n</sup> Luke ix. 21.

<sup>o</sup> Exod. xxxiv. 30.

<sup>p</sup> Mark ix. 15. Πᾶς ὁ ὄχλος ἰδὼν αὐτὸν ἐξεθαμβήθη.  
Comp. Mark xvi. 5. Εἰσελθόνσαι εἰς τὸ μνημεῖον, εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς, περιβεβλημένον στολὴν λευκὴν καὶ ἐξεθαμβήθησαν.

Evangelist uses to represent the astonishment excited by a supernatural vision; when they, who visited the sepulchre of Christ, beheld with surprise the angel sitting.

The history of the transfiguration also contains other particulars which point out our Lord as the Prophet predicted and prefigured by Moses.

As Moses had received all his oracles out of a cloud, so did a bright cloud, the emblem of the Divine presence, overshadow Christ and his wondering disciples. Moses had declared, that when the Prophet should arise like unto himself, unto him they should hearken. Now Christ's mission was, on two occasions, ratified by the testimony of a voice from heaven. He was sealed as the great Priest at his baptism. He entered upon his ministry at the same age at which the priests commenced the exercise of their office; and a voice from heaven then declared him the beloved Son of God.<sup>1</sup> At his transfiguration, Christ was again sealed as the great Prophet, by the same miraculous attestation; and on *this* occasion there were added the emphatic words "HEAR HIM," in evident allusion to those in which the prediction of Moses was conceived.<sup>2</sup>

Surely these splendid manifestations were

<sup>1</sup> Matt. iii. 17.

<sup>2</sup> Luke ix. 35.

not made and recorded without a designed connection. Astonishing as the events are, when regarded as separate proofs of the divine authority of Moses and Christ, they prefer an additional claim to our attention and reverence, when the one is considered as an historical action, prefigurative and prophetic of the other.

II. The second peculiarity in which Moses was unrivalled by all the prophets who succeeded him; but in which he should be equalled or surpassed by that Prophet who should afterwards be raised up, is the power of working miracles.

They who argue for the Divine authority imparted to Moses, lay deserved stress upon the signs and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land, and upon all that mighty hand, and all the great terror which Moses shewed in the sight of all Israel.\* There cannot, indeed, be conceived a stronger proof of the inspiration of any prophet, than that afforded by a miracle. And the miracles of Moses were notorious and indisputable.

The ordinary course of nature was suspended in attestation of his truth. At his word a thick

\* Deut. xxxiv. 11, 12.

darkness shrouded the land of Egypt; while "all the children of Israel had light in their dwellings." He turned their waters into blood; and brought noisome reptiles upon their persons, and into the chambers of their kings. "He gave their increase unto the caterpillar, and their labour unto the locust." "He gave them hail for rain, and flaming fire in their land." The Egyptians, and their cattle were, at his command, afflicted with disease; and at the last "He smote all the first-born in their land, the chief of all their strength."<sup>u</sup> His miraculous power continued as he led the people of Israel forth, from the land of their captivity, into the desert. The sea which made a way for them to pass through: the cloud which led them through the wilderness: the stream from the rock of which they drank: the manna which they ate: the clothes and shoes which waxed not old for forty years: the earth which opened her mouth: and the flames which came forth to punish those who rebelled against the prophet—all these, and other wonders of a similar nature, were signs visibly displayed before friends and enemies, attesting him to be, what he declared himself, a deliverer and a lawgiver inspired by God.

Other persons, raised up by the Almighty

<sup>r</sup> Exod. x. 23.

<sup>u</sup> Psalm lxxviii. 43—51. cv. 27—36.

under the law, were sometimes gifted with miraculous power. The waters of Jordan were divided before Joshua:<sup>x</sup> at the sound of his trumpet the walls of Jericho fell down flat;<sup>y</sup> and at his command the sun stood still.<sup>z</sup> The earnest prayer of Elijah, that it might not rain, was heard and answered;<sup>a</sup> and both he and his successor, Elisha, raised the dead to life.<sup>b</sup> But among these holy men, there arose not a prophet in Israel like unto Moses, in all the signs and the wonders which the Lord sent him to do.

At length, in the fulness of time, Christ came into the world to do all that was written of him: to fulfil the predictions, to realize the shadows, to satisfy the types. Then it was that prophecy was unsealed, and the age of miracles restored.

It is not necessary to dwell at large upon the various miracles which Christ performed. They stand recorded in the Gospel of truth, attested by those, who, having been eye-witnesses of their performance, went forth throughout all the world to promulgate the doctrine which those miracles established, for that end passed the remainder of their lives in danger

<sup>x</sup> Josh. iii. 14, 17.      <sup>y</sup> Josh. vi. 20.      <sup>z</sup> Josh. x. 13.

<sup>a</sup> 1 Kings xvii. 1. compared with James v. 17.

<sup>b</sup> 1 Kings xvii. 22.    2 Kings iv. 35.

and distress; and sealed the truth of their testimony with their blood.

Unlimited power over the elements was exhibited by Christ as well as by Moses. And there was a marked correspondence in many of their supernatural signs.

Moses stretched forth his hand over the Red Sea, and the waters were divided.<sup>c</sup> Christ “rebuked the wind, and the raging of the water, and they ceased, and there was a calm.”<sup>d</sup> When the waters were divided, the faith of Moses enabled him to lead the armies of Israel on dry land in the midst of the sea. And upon the very waves of the sea did Christ walk to his amazed disciples.<sup>e</sup> When Moses stretched forth his hand at the command of God, darkness overspread the land of Egypt for three days:<sup>f</sup> and when Christ was lifted up, and extended upon the cross, there was darkness over the land of Judea for three hours.<sup>g</sup> At the prayer of Moses, the leprosy of Miriam departed.<sup>h</sup> At the command of Christ, many lepers were cleansed.<sup>i</sup>

But other miracles were performed by Christ, such as no one before ever did.

<sup>c</sup> Exod. xiv. 21.

<sup>d</sup> Luke viii. 24.

<sup>e</sup> Matt. xiv. 25.

<sup>f</sup> Exod. x. 22.

<sup>g</sup> Matt. xxvii. 45.

<sup>h</sup> Numb. xii. 13.

<sup>i</sup> Matt. viii. 3. Luke xvii. 14.



Christ displayed his miraculous authority over the animal creation,<sup>k</sup> over the elementary particles of matter, augmenting their quantity, and changing their substance;<sup>l</sup> and over all the diseases to which our frail nature is liable. At his bidding, the blind,<sup>m</sup> the lame,<sup>n</sup> the deaf,<sup>o</sup> the dumb,<sup>p</sup> the impotent,<sup>q</sup> the withered,<sup>r</sup> the paralytic,<sup>s</sup> the dropsical,<sup>t</sup> the infirm,<sup>u</sup> the maimed<sup>x</sup> were, in an instant, restored to health. The evil spirits came out of those who were possessed, crying out, and confessing him to be the Christ.<sup>y</sup> And at his command, the very dead revived.<sup>z</sup>

We mention these things now, not merely as containing a demonstration that Jesus was the Messiah; although, when united to his declaration<sup>a</sup> which they confirm, they clearly prove that fact; but as proofs that Christ was the very prophet whom Moses prefigured and predicted, as one who should be raised up like unto himself, and who, the Scriptures taught,

<sup>k</sup> Luke v. 4—6. Matt. xvii. 27. John xxi. 6.

<sup>l</sup> Matt. xiv. 20. xv. 37. Mark xi. 13, 20. John ii. 7—10.

<sup>m</sup> Matt. ix. 30. John ix. 7. Luke xviii. 42.

<sup>n</sup> Matt. xxi. 14. <sup>o</sup> Mark vii. 35.

<sup>p</sup> Matt. ix. 33. <sup>q</sup> John v. 9.

<sup>r</sup> Matt. xii. 13. <sup>s</sup> Mark ii. 12.

<sup>t</sup> Luke xiv. 4. <sup>u</sup> Luke xiii. 13.

<sup>x</sup> Luke xxii. 51. <sup>y</sup> Luke iv. 41.

<sup>z</sup> Matt. xi. 5. Luke vii. 15, 22. John xi. 44.

<sup>a</sup> John iv. 26.

should be like him especially in the signs and wonders which he should perform.

If, however, the miracles of Christ were similar to those of Moses, they were in many respects superior.

1. They were more in number; and performed in a shorter time.

2. The consequences of them were generally permanent: the effects of those of Moses momentary.

3. The miracles of Moses were, for wise purposes, principally such as struck terror into the enemies of God. They were thunderings and lightnings, great plagues and fearful judgments. The miracles of Christ were all beneficent, mild, charitable; recovery from disease, alleviation of pain, cessation of indefinite but great mental anguish. There came out a fire from the Lord, to destroy those who rebelled against Him and against Moses.<sup>b</sup> Christ refused, with a dignified rebuke,<sup>c</sup> the suggestion made by his disciples, to invoke a similar judgment upon his enemies. Moses turned water into blood; Christ, into wine.

This difference in the nature of the miracles wrought by Christ and Moses, is precisely such as the prophecy would lead us to expect. The people had prayed to God, that they

<sup>b</sup> Numb. xvi. 35.

<sup>c</sup> Luke ix. 55.

might no longer hear His voice, nor see the great fire any more, lest they should die. They shrunk from the glories which indicated the Divine presence; and wished for a Mediator to interpose, and deliver to them laws in a milder form. "They have well spoken that which they have spoken," said the Lord God: "I will raise them up a prophet," evidently such a prophet as they then desired. And in Christ Jesus such a prophet comes, whose very mighty signs are also signs of mercy.

4. The miracles of Christ excelled also those of Moses, in being performed by his own power. Christ, indeed, prayed the Father, but he knew that God heard him always: and because of those who stood by, he said it, that they might believe that God had sent him.<sup>d</sup> Moses was the prophet of God; and in the name and by the power of God, he did his great acts. Christ was the Son of God; and by his own authority he performed his miracles.

5. Besides, Christ conferred the miraculous power which he possessed, upon others. He sent forth his twelve Apostles, with the benevolent commission, "heal the sick, cleanse the lepers, raise the dead, cast out devils."<sup>e</sup> He sent out the seventy with similar authority;

<sup>d</sup> John xi. 42.

<sup>e</sup> Matt. x. 8.

and they returned, with joy and astonishment at the powers which they possessed.<sup>f</sup>

6. The miraculous power of Christ was not limited to one place. Our Lord displayed this fact in the very second miracle which he performed at Cana in Galilee. At Capernaum, twenty-five miles distant from that city, the son of a certain nobleman was sick. Hearing of the public miracle which Christ had performed, and full of faith in his power, the afflicted father sent unto Jesus, and besought him repeatedly, that he would come down and heal his son. "Jesus saith unto him, Go thy way, thy son liveth." And at the very same hour the fever left him.<sup>g</sup>

7. But the miracle which especially distinguishes the power of Christ, from that of all other prophets, which have been since the foundation of the world, is his raising himself from the dead. This event is often, with justice, considered as a wonderful completion of prophecy. But it is, perhaps, most wonderful when regarded as a miracle, and such it is, performed by Christ himself.

We must believe the *words* of Christ, if we only pay due attention to the other miracles which he wrought. And what are those

<sup>f</sup> Luke x. 17. See Mark xvi. 17, 18.

<sup>g</sup> John iv. 50—53.

words? "Destroy this temple, and in three days I will raise it up."<sup>b</sup> And he spake of the temple of his body. Hear, again, his solemn declaration, made with perfect calmness, as one who well knew, and had well weighed, what he said: "Therefore doth the Father love me, because I lay down my life that I might take it again. No man taketh it from me; but I lay it down of myself. I have power to lay it down, and I have power to take it again."<sup>c</sup>

All other prophets were laid in the grave, and there was the termination of the ministry which they were sent to fulfil, and of the wonders which they were commissioned to perform. Their bodies, like that of Elisha,<sup>k</sup> might be made the instruments of shewing the power of God; but their own agency ceased with death. With Jesus Christ it was not so. His miraculous power not only remained after his resurrection,<sup>l</sup> but was exercised during the very time in which his body was deposited in the tomb; and it was displayed by a suspension of one of the most uninterrupted analogies of nature, by the resumption of suspended life.

All miracles display inconceivable power. All miracles are unintelligible in the mode of

<sup>b</sup> John ii. 19.

<sup>l</sup> John x. 17, 18.

<sup>k</sup> 2 Kings xiii. 21.

<sup>l</sup> John xxi. 6.

their performance. But the degree of power here exhibited appears to surpass that displayed in any other miracle. It was reserved for him, in whom dwelt all the fulness of the Godhead bodily,<sup>a</sup> to display, in the prediction and accomplishment of his own resurrection, this wonderful union of prescience and might.

III. The third point of resemblance, which we are led to expect between Moses and the great Prophet, who should be raised up as his antitype, is the authority with which he should be endowed.

Now the peculiar characteristic of Christ, both in his teaching, and in his miracles, is the calm dignity of conscious power.

1. That he *taught* as one having authority, the assertions of those who received his instruction sufficiently declare.<sup>b</sup> They were astonished at his doctrine. Accustomed to the cold, fanciful interpretations of their scribes and expounders of the law, they heard with wonder, discourses delivered in the plain simplicity of truth. The manner in which Christ addressed the people, was new and striking. His illustrations were drawn from subjects of the most frequent occurrence, such as would be familiar to people of every age and country. Some-

<sup>a</sup> Col. ii. 9.

<sup>b</sup> Matt. vii. 29.

times, but rarely, he alluded to the works which he had performed, and to the prophecies which he fulfilled, as testimonies of the reality of his Divine mission. But more frequently he laid down his maxims with imposing authority. "It has been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto God thine oaths. But *I say* unto thee, Swear not at all."\*

Such was the tone of independent command with which Christ issued his moral precepts.

Other prophets were wont to reiterate the assertion of their inspiration; and to impress upon their hearers the remembrance, that what they spoke was, in reality, the command of God. They often commenced, or concluded, their exhortations, with the asseveration, "Thus saith the Lord;" or with some phrase of the like import. Such asseveration was very natural, and quite conformable to what we might expect from those who spake under authority of the highest kind, felt by themselves, and acknowledged by those whom they addressed. The prophets thereby appealed to the strongest confirmation which human testimony could receive. How is it then, that we meet with no one instance of this kind in

\* Matt. v. 33, 34.

the discourses of Christ? It is not because he knew not the mind of the Lord. For he dwells upon the majesty and power of God, upon the influence of the Holy Spirit, upon the various mansions of his Father's house, like one who speaks that which he knows, and testifies that which he has seen.<sup>p</sup> Yet his advice, his exhortations, his warning, his threatening, although enforced with unparalleled seriousness, and with the most earnest and affectionate warmth, are still advanced upon the sole authority of his own word.

How can we account for this anomaly in the conduct of one, who was indisputably a prophet sent from God? It was not a peculiarity of the gospel dispensation. For the Apostles and disciples of Christ recur to the same method of enforcing their assertions which the old prophets adopted; with this singular addition, that they quote the words of *Christ himself* as the last authority, from which lies no appeal. "Remember the words of the Lord Jesus,"<sup>q</sup> was a command to their converts, at once acknowledged and obeyed.

If Christ were merely a prophet, such as the other inspired men were, how can we reconcile this uniform assertion of independent authority, with the meekness and humility

<sup>p</sup> John iii. 11.

<sup>q</sup> Acts xx. 35.



which all his actions displayed? If he were only a teacher sent to enlighten the world, by instructing them in a purer morality, and a more spiritual worship, why should he studiously avoid introducing a sanction, which all other prophets justly considered as adding to their reasonings and precepts the authority of immutable truth? Upon one principle only can the difficulty be solved: that Christ, the glorious antitype, of which Moses and many others were the imperfect type, spake by his *own authority*: that there was in him a power greater than had ever been vested in any human being, however favoured by the inspiration of heaven: that, therefore, he spake as never man spake;† that, therefore, the words which he delivered, “they are spirit, and they are life.”\*

2. In the performance of his miracles, the authority of Christ is as conspicuous as in his teaching.

Calm, dignified, collected, he but speaks the word, and the powers of nature obey. There is no appearance of effort or constraint; no elaborate preparation, no studied effect.

Christ, and his disciples, entered into a ship. “And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the

† John vii. 46.

\* John vi. 63.

hinder part of the ship asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? *And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.*"

With reason might the disciples, who witnessed this, fear exceedingly, and say one to another, "What manner of man is this, that even the wind and the sea obey him?"<sup>t</sup>

In the synagogue of Capernaum, there was a man which had a spirit of an unclean devil. And Jesus rebuked him: and he came out. And they who witnessed it "were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out."<sup>u</sup>

We cannot, by the exertion of our finite intellect, pretend to appreciate omnipotence. But an intrinsic power, such as is here exercised by Christ, over all the operations of nature with which we are conversant, calming the seas, and stilling the winds, and controlling those evil spirits, of which we can think only with a feeling of indefinite terror; and conveying the same authority to those whom he would, does seem, not only to complete

<sup>t</sup> Mark iv. 36—41.

<sup>u</sup> Luke iv. 33—36.

the highest idea we could form of a Prophet like unto Moses, in all that mighty hand which he shewed in the sight of all Israel; but as approaching to that power of the Almighty and Eternal God, immeasurable, and incomprehensible, by the boldest conceptions of human imagination.

3. This highest degree of authority, which the very circumstances would lead us to ascribe to Christ, is confirmed by the express assertion of Holy Writ.

When Jesus had completed all that was written of him, and finished the work which God sent him to do; when he had, by his ignominious death and glorious resurrection, for ever proved himself to be the very Christ, he addressed these plain words to his assembled disciples, before he ascended visibly in their presence into that heaven whence he came down. "All power is given unto me in heaven and in earth."<sup>2</sup> It is impossible for language to express more precisely a fact of immense importance. He now, at least, speaketh plainly, and speaketh no proverb.<sup>3</sup> Here is no ambiguity, no figurative construction, no forced inference. The meaning cannot be mistaken: and the authority thus ascribed to the person and commands of Christ is such, as excludes

<sup>2</sup> Matt. xxviii. 18.

<sup>3</sup> John xvi. 29.

the supposition of any superior. He, who has all power in earth, has a right to the obedience of man: He, who has all power in heaven, has a prerogative which is peculiar to God.

At a much earlier period of his ministry, Christ declared his authority in terms equally express; with the addition of the peculiar nature of the power given to him, as the *Judge* of all the world. "As the Father hath life in himself, so hath he given unto the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of Man."<sup>\*</sup>

Before authority such as this, all earthly splendour and power sink into absolute insignificance. They are but the glimmering of the morning-star, fading away before the glorious rising of the day-spring from on high.

In the fulness of time, then, there did arise a Prophet in Israel like unto Moses, whom the Lord knew face to face; like him, also, in the signs and wonders which he did, and in the authority with which he was invested. And that Prophet was Jesus of Nazareth.

Knowing, therefore, that these things are

<sup>\*</sup> John v. 26, 27.

so, what manner of persons ought we to be in all holy conversation and godliness?\*

The great terror which Moses exhibited, was unexampled upon earth; and we may, in some measure, conceive the dread with which the Israelites received a law introduced by such awful sanctions. We read, with a mixture of pity and regret, the history of their wilfulness, and obstinacy, and sin; and we almost wonder that, after having witnessed such an impressive display of God's power, they should yet have forsaken his ordinances, and given no continued credence to his word. We read of the warnings which they had received by the voice of God's Prophet, and of the judgment which overtook them in their sins; and are almost tempted to regard such infirmity of purpose, as an unaccountable instance of more than ordinary weakness. But while we contemplate the fate of those who were disobedient to the law of Moses, let us not overlook our own neglect of a law, purer in its nature, and still more awful in its sanctions.

Moses spake to the people of Israel the words of God's law. Christ has spoken unto us often; by his word of revelation, by the warnings of his Providence, by the inward admonitions of our own consciences, by afflic-

\* 2 Pet. iii. 11.

tion in ourselves, by the example of the fate of others. But although he so speaks, it is at the present possible for man not to hearken; and many do not. Many refuse to hear him that speaketh: some, through negligence, some through wilfulness, some through the imperious slavery of their sinful passions. We may not altogether disbelieve: few comparatively do that: but thousands, who profess the faith, have yet an evil heart of practical unbelief. Their faith restrains them from no evil, leads them into no good word nor work. For a time, a very short time, we may thus delude ourselves. But it is a delusion from which we shall sooner or later be alarmingly awakened. The authority, which Christ claims, is no speculative authority; to be merely reasoned upon and talked about: it is an authority which will hereafter be seen, and known, and felt by every soul of us, before men and angels. "Marvel not at this; for the hour is coming, in the which all that are in the grave shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation."<sup>b</sup>

These are words of most awful import: let not the frequency with which we hear them,

<sup>b</sup> John v. 28, 29.

diminish their effect upon us. They open a scene, beyond all comparison, more fearful than any that was ever disclosed before the eyes of man. They place before us a blessing and a curse; life and death; the ineffable joys of heaven; the unknown but dreadful torments of those dreary regions, where the worm dieth not, and their fire is not quenched.

While it is called to-day, then, "see that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven."<sup>c</sup>

<sup>c</sup> Heb. xii.5.



## LECTURE VIII.

CHRIST WAS PREDICTED AND TYPIFIED BY MOSES,  
1. AS A LAWGIVER: 2. AS A MEDIATOR AND  
PRIEST: 3. AS A KING: 4. IN OTHER POINTS  
OF RESEMBLANCE.

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JOHN V. 46.

*Had ye believed Moses, ye would have believed me,  
for he wrote of me.*

WE have already attempted to establish the accuracy of this assertion of our Lord, by comparing some of those points of resemblance, which the Scriptures lead us to expect, between Moses and the Prophet who should be raised up like unto him. We have observed, that Christ was like Moses by being a prophet; by holding intimate communion with God; by his power of working miracles; and by the authority which he displayed. But there still remain some striking peculiarities in which Christ, and no one else, accurately completed the type exhibited in the person of Moses.

Let us for the present, therefore, direct



our attention to this similarity displayed in the character of Christ;

I. As a Lawgiver;

II. As a Mediator and Priest;

III. As a King;

And in some other more minute circumstances of correspondence.

I. The character of a lawgiver is a very obvious feature, which has been shewn to distinguish Moses from every other prophet recorded in the Old Testament. Yet no prophet could be said to be like unto Moses, who was unlike him in this particular: and the prophecies of the holy volume continually taught the people to expect some fuller, more perfect, and more general law to be delivered by a Legislator commissioned from above.

Centuries passed away after the giving of the law of Moses: and still the voice of prophecy warned the people that they were to look to another law, an everlasting covenant.\* “It shall come to pass in the last days,” says Isaiah, “that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house

\* Jer. xxxii. 40.

of the God of Jacob: and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.”<sup>b</sup> Again, the Spirit speaketh expressly: “Hearken unto me, my people, and give ear unto me, O my nation; for a law shall proceed from me, and I will make my judgment to rest for a light of the people.”<sup>c</sup>

At the very period which other recorded prophecies pointed out for the appearance of such a great Prophet and Lawgiver, Christ came down upon earth, to introduce the new covenant, to put the law into the minds of men, and to write it in their hearts.<sup>d</sup> Christ came, indeed, not to destroy the law, but to fulfil it.<sup>e</sup> He came to exhibit the reality which all the ceremonies, and types of the law, had faintly prefigured. He came to be obedient to the whole law, to satisfy its utmost severity. But Christ also came to fulfil the moral law, by the introduction of a new commandment; to explain, to modify, to enlarge, to spiritualize those positive injunctions, which God had before delivered to the world by his servant Moses.

This was the very character which Christ assumed, when he first began to teach the peo-

<sup>b</sup> Isai. ii. 2, 3.

<sup>c</sup> Isai. li. 4.

<sup>d</sup> Jer. xxxi. 33. Heb. viii. 10.

<sup>e</sup> Matt. v. 17.

ple. Having been miraculously set apart to his sacred office, by the voice from heaven, which attested his divine nature at his baptism; having ratified the truth of his mission by many miracles, having applied to himself the written prophecies of the Jewish Scriptures,<sup>f</sup> and selected twelve apostles to be the especial ministers and teachers of his word, he proceeded to deliver his laws to the assembled multitude, with the authority which his heavenly commission entitled him to exert. Many of these laws had reference to those which Moses had delivered to the Israelites; many were directed against the abuses, which the traditionary expositions of the Jews had introduced into their system: and many were strictly new laws, adapted to the final scheme of Christian revelation, with as much propriety, as the peculiarities of the Mosaic code were to the singular circumstances of God's selected people.

Moses had commanded the people in the name of God, "Thou shalt not kill."<sup>g</sup> Christ declares in his own name, "I say unto you, That whosoever is angry with his brother, without a cause, shall be in danger of the judgment;"<sup>h</sup> and he adds particular instances, as:

<sup>f</sup> Luke iv. 16...21.

<sup>g</sup> Deut. v. 17.

<sup>h</sup> Matt. v. 22.

specimens of the mode in which the precept of general Christian charity should be carried into effect. Moses had commanded the Jews, that they should not commit adultery. Christ enjoins the regulation of the very passions and thoughts of the heart.<sup>1</sup> The bond of marriage, which, by the law of Moses,<sup>2</sup> and the lax interpretation of the later Jews, might be dissolved at the caprice of an individual, was, by our Saviour, pronounced to be indissoluble,<sup>1</sup> as it had been from the beginning. God had declared by Moses, "Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God."<sup>m</sup> But the command of Christ amounts to a prohibition of all *extra-judicial* oaths. "I say unto you, Swear not at all." "Let your communication be yea, yea, nay, nay."<sup>n</sup> The austerity of the Mosaic law, is expressed in terms like these. "Thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot."<sup>o</sup> The mild character of the Christian doctrine is comprized in the few words, "I say unto you, That ye resist not evil."<sup>p</sup>

Such an impression did Christ's uniform

<sup>1</sup> Matt. v. 28.

<sup>2</sup> Deut. xxiv. 1—4.

<sup>1</sup> Mark x. 4...12.

<sup>m</sup> Lev. xix. 12.

<sup>n</sup> Matt. v. 34, 37.

<sup>o</sup> Deut. xix. 21.

<sup>p</sup> Matt. v. 39.

practice of expounding and extending the law of Moses make upon his hearers, that his very enemies made this fact the ground of captious enquiry, that they might have to accuse him. When the woman, taken in adultery, was brought before Christ, the Scribes and Pharisees said unto him, "Now Moses, in the law, commanded that such should be stoned, but what sayest thou?"<sup>1</sup>

As Christ thus extended the influence of the laws which Moses gave, by adding new precepts, and enforcing them by new sanctions, so he demolished at once the unsound fabric, which the traditions of men had raised and displayed as the commands of God. And from all the precepts which the books of the law contained, he singled out two, the love of God, and the love of man, as containing the summary of all the duties which we are required to practice. These, and all his laws, he enforced by his own indisputable authority, founded upon the public claims which he first established to the character of the Christ.

The Prophet, then, who was to come *like* unto Moses, must, when he came, have been a lawgiver; for as a lawgiver Moses was eminently known.

Search now the whole range of inspired

<sup>1</sup> John viii. 5.

prophets: view that long line of eminent men distinguished by various degrees of inspiration, having diversities of gifts from the same Holy Spirit; some endued with the power of working miracles, healing the sick, and raising the dead; some enabled, with the glance of their mental vision, to pierce the gloom of futurity, and depict with the boldest, yet most accurate imagery, events yet distant; seek out Joshua, the chosen captain of Israel, the triumphant leader of her hosts; Samuel, called to consecrate her kings; David, himself the anointed of the Lord; Elijah, a man of like passions with ourselves, but gifted with Divine wisdom in his life, and distinguished in his death above the sons of men; and Elisha, upon whom the spirit of Elijah rested:† contemplate those twelve holy men, who declared all the will of the Lord, until vision and prophecy were sealed up: and behold all these enforcing, with all the authority of their office, and in the name of the most High God, the sanctions of the Mosaic law, and often giving intimations of some greater Lawgiver, who should be raised up; yet in no one instance themselves introducing any new law. Behold the world, left for a series of years in darkness, uncheered by one ray of inspira-

† 2 Kings ii. 15.

tion, until at length the gospel day begins to dawn. The Spirit begins to be poured out upon all flesh. The prophetic dream, the vision, and the superhuman voice,<sup>a</sup> are once more displayed among the people of Israel. The messenger comes in the wilderness to prepare the way of the Lord: and then the long predicted, and typified, and expected Prophet appears, like unto Moses in many respects, and delivering laws, as Moses did, with authority and power.

Surely in all this we recognize the hand of God. We see him who established the historical type in the character of Moses, completing the antitype in the person of Christ.

II. There are, besides, instances in the life of Moses, in which he appears in another character, different from that of any other prophet: as a personal mediator and priest.

Throughout the Old Testament, God commissioned the prophets to speak to the people in his name; and, by such commission, invested them with an office, in some degree, similar to that which Moses was thus called upon to sustain, but inferior in dignity. God also appointed under the law, certain rites, as the means by which it pleased him that atonement should be made for offences. Under

<sup>a</sup> John xii. 28, 29. Matt. iii. 17. xvii. 5. See Smith's Dissertation on Proph. Chap. x.

this law, the high priest, in virtue of his office, offered both gifts and sacrifices for sins.<sup>1</sup> And no man took that honour unto himself; but he that was called of God, as was Aaron." The fearful punishment of those, who "offered strange fire before the Lord, which he commanded them not,"<sup>2</sup> sufficiently indicates how sinful in his sight was any unauthorized assumption of such a character, in which a human being, compassed with infirmities, presumed to stand, as it were, between God and man.

But Moses was permitted and personally called to undertake these most solemn offices. The law "was ordained of angels in the hand of a mediator."<sup>3</sup> At the time when God manifested his peculiar presence upon Mount Sinai, and spake unto the people by his angel messenger,<sup>4</sup> astonishment and terror took possession of their minds. They desired, in their alarm, that they might no more hear the voice of the Lord, nor see that great fire, the symbol of his presence, lest they should die.<sup>5</sup> God granted their request; and while he gave a promise to Moses of the one great Prophet like unto himself, who should be

<sup>1</sup> Heb. v. 1.

<sup>2</sup> Lev. x. 1, 2.

<sup>3</sup> Acts vii. 38. Heb. ii. 2.

<sup>4</sup> Heb. v. 4.

<sup>5</sup> Gal. iii. 19.

<sup>6</sup> Deut. xviii. 16.



raised up, he permitted his chosen servant to stand between the Lord and the people,<sup>b</sup> a mediator of the old covenant.

A revelation of the Almighty so awful as this, opening a scene so infinitely surpassing the highest conceptions of human intellect, is not to be approached but with reverence and fear. But if the most fertile imagination were to feign an action, which should purposely represent upon earth, the office which we are assured Christ exercises in heaven; which should place before our eyes, "one God, and one mediator between God and man;"<sup>c</sup> no action could be conceived more appropriate than that which Moses here performs; and none so awfully impressive. On one side are displayed the terrors of the Lord; on the other, the people trembling under the consciousness of their weakness; unable to stand when He appeareth. Between them is interposed the appointed mediator, the averter of expected destruction, the only channel of intercourse between heaven and earth.

That Christ *is* this mediator of a new and better covenant,<sup>d</sup> is one of the fundamental articles of faith, upon which all our hope of final acceptance with God is built. And, un-

<sup>b</sup> Deut. v. 5.

<sup>c</sup> 1 Tim. ii. 5.

<sup>d</sup> Heb. viii. 6. ix. 15.

doubtedly, it does add to the confidence with which we hold fast our faith, that this important office is so plainly prefigured by Moses himself, at the very time, when he delivered the law which was to introduce the gospel, and first received the promise, that a Prophet like unto himself should be raised up. The likeness was, in one principal part, to consist in the very character which Moses was then representing, imperfectly, indeed, as a faint shadow represents a substance of exquisite symmetry, and elaborate construction.

If Christ were not the person who fulfilled this type which Moses then exhibited, and the prophecy which was made to him, no other person ever appeared upon earth, who did complete them. If Christ were so designedly foreshadowed, the fact could arise only from the determinate counsel and foreknowledge of God, who has revealed his will to man, and given the world this, among other proofs of the reality of his revelation.

Within awhile after this significant interposition of Moses between Jehovah and his people, the Israelites forgot God their Saviour; made a calf in Horeb; and worshipped the molten image.\* On this occasion we find Moses again offering himself as the mediator

\* Exod. xxxii. Deut. ix. 7—21. Psalm cvi. 19.

to turn away the just wrath of God, which had waxed hot. And his successful intercession is, in this instance, the more remarkable, as it was employed to avert the Divine indignation already excited; and was accompanied by a voluntary offer of himself. "Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt, forgive them their sin; and if not, blot me, I pray thee, out of thy book which thou hast written."<sup>f</sup>

Now the weakness of human nature, and the earnestness of affection, may lead men to express themselves with great warmth: as Moses, on another occasion,<sup>g</sup> prayed to be released from the burden of life; and Saint Paul could wish that himself were accursed from Christ for his brethren.<sup>h</sup> Still, without the express permission and command of God, the prayer of Moses were both presumptuous and useless. Whosoever hath sinned against God, him will he blot out of his book.<sup>i</sup> "None can by any means redeem his brother, nor give to God a ransom for him."<sup>k</sup> Yet the intercession of Moses was effectual. God

<sup>f</sup> Exod. xxxii. 31, 32.

<sup>g</sup> Numb. xi. 15.

<sup>h</sup> Rom. ix. 3.

<sup>i</sup> Deut. xxxiii. 33.

<sup>k</sup> Psalm xlix. 7.

said, that he would destroy the Israelites, had not Moses his chosen stood before him in the breach, as a champion in a besieged city, to turn away his wrath.<sup>1</sup> And, that the zeal or the impatience of Moses, should cause him unadvisedly to express a desire, that his own name might be blotted from the book of life; that his faith in the promises of God should fail, or that he should presume, unbidden, to offer himself the just for the unjust; are suppositions all difficult to reconcile with the acceptance of his prayer, and with the acknowledged mode of Divine government under which he was placed.

But the whole transaction becomes intelligible and luminous, if we regard it as an event in which Moses was engaged, under the influence of the Holy Spirit, through his desire to restore the people to the favour of God; while the Prophet, perhaps unconsciously, although designedly, prefigured the voluntary sacrifice of Christ, who was cut off, but not for himself.<sup>m</sup>

On these two occasions we have seen Moses standing forth as a mediator; the type of Christ the mediator of the new covenant. Another circumstance of resemblance is found in his priestly office, when he ratified that first cove-

<sup>1</sup> Psalm cvi. 23.

<sup>m</sup> Dan. ix. 26.

nant with blood. "He took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words." When Christ established the eucharist, he made a pointed allusion to this ratification of the first covenant. "He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my blood of the New Testament," or covenant, "which is shed for many for the remission of sins."°

The author of the epistle to the Hebrews, expressly reasons upon the correspondence between this dedication of the first covenant by Moses, not without blood, and the ratification of the second covenant by Christ with his own blood.ª It is an act different from the sacrifices, which were made under the Mosaic law, although connected with them by a plain analogy. Without assuming the authority of revelation, we may not be able to shew, that in this act Moses was typical of Christ; but guided by that revelation we

ª Exod. xxiv. 7, 8.

° Matt. xxvi. 27, 28.

ª Heb. ix. 19, 20.

know that he was: and certainly no other prophet ever appeared, who in this singular dedication could have been foreshadowed.

III. There still remains a remarkable peculiarity, in which Moses was a living type of Christ; the regal authority with which he was invested.

No one of the other prophets was king, except David; who, in many instances, himself typified the Messiah. But of Moses probably it is declared, "He was king in Jeshurun," or Israel,<sup>1</sup> "when the heads of the people and the tribes of Israel were gathered together."<sup>2</sup> To what extent and with what precise limitations the title of king is thus ascribed to Moses, it is not material here to enquire. Nor will the conclusion be materially affected, if these words should be interpreted so as to refer, not to Moses, but to God himself. It is sufficient that Moses was invested with the kingly office, as is manifest from his whole history; that he was entrusted under God with the supreme power, with the authority of imposing and executing laws; that he was the leader of the armies of Israel, the chosen instrument for first consecrating the priests and their holy places, and the presider over their national assemblies.

<sup>1</sup> Deut. xxxii. 15.

<sup>2</sup> Deut. xxxiii. 5.

If now we are to search for a prophet like unto Moses, where shall we look for one, who unites to his other high qualifications the eminent dignity of king? David alone of those prophets, who are recorded in the Old Testament, was so exalted: but David was not a lawgiver, nor a mediator, nor a priest. He knew not God face to face. He performed no miracle; he was not like Moses in all the signs and wonders which God sent him to do, nor in all that mighty hand and great terror which Moses showed in the sight of all Israel.<sup>s</sup> In Christ only, the Son and Lord of David, is the type completed in all its fulness. If Moses was king in Israel, Christ is set as a king upon the holy hill of Sion.<sup>t</sup> Of him, the Messiah the Prince,<sup>u</sup> was it declared long before he came upon the earth; "The government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth, even for ever."<sup>x</sup> These splen-

<sup>s</sup> Deut. xxxiv. 12.

<sup>u</sup> Dan. ix. 25.

<sup>t</sup> Psalm ii. 6.

<sup>x</sup> Isai. ix. 6, 7.

did assertions are not applied to Christ in the looseness of figurative expression: they are not the effusions of a poetic imagination; but the sober realities of truth. The words are lofty, for the conceptions which they convey are divine.

The same testimony to the regal character of Christ, thus given by the spirit of prophecy, was borne to him while upon earth. He received, without a rebuke, the acknowledgment of Nathaniel, "Thou art the Son of God, thou art the King of Israel." That he was Christ a king, was one of the accusations under which he suffered. And he replied, with a dignified affirmation, to the question of Pilate, demanding if he were a king.\*

But still more emphatic are the terms in which his exaltation is expressed, since his ascension into the glories of heaven. God hath "set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet."† "God also hath highly exalted him, and given him a name which is above every name, that at the name

\* John i. 49.

† Luke xxiii. 2, 3.

‡ Ephes. i. 20, 21, 22.



of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”<sup>b</sup> Hear also the words of him, to whom was opened, in vision, some faint view of the majesty with which Christ is invested on high: “I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying, with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.”<sup>c</sup>

Before distinctions and glories such as these, the highest earthly honours vanish away. Human types are, indeed, but shadows compared with the splendid realities of such an antitype. Still, it has pleased the Almighty,

<sup>b</sup> Phil. ii. 9, 10, 11.

<sup>c</sup> Rev. v. 11 . . . 13.

that this inconceivable exaltation, should be made the subject of prophecy and of type. As Moses represented and predicted Christ as a prophet, as a worker of miracles, as a law-giver, and as a mediator; so we conceive he foreshadowed, in his regal character, the majesty of Christ, to whom all power is given in heaven and in earth.

IV. But besides the general features of similarity, which have already been noticed, there exist other minute coincidences in the characters of Moses and Christ, which, although, perhaps, insufficient as grounds of proof in themselves, afford strong confirmation of the designed connection between the type and antitype.<sup>d</sup>

As Moses was preserved in his infancy from the danger of that death, to which those of his own age were exposed, so was Christ rescued from the massacre of the infants made by Herod. As "by faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;"<sup>e</sup> so Christ, when tempted by the great adversary, refused all the

<sup>d</sup> See Jortin, General Preface to Ecclesiastical History, p. 282 ... 290. Eusebius, *Demonstratio Evangelica*, Lib. iii. §. 2.

<sup>e</sup> Heb. xi. 25.

kingdoms of the world and the glory of them.<sup>f</sup> When Moses had been driven by the tyranny of the king, to flee from Egypt into the land of Midian, and was called of God to return to his countrymen, "The Lord said unto Moses in Midian, Go, return into Egypt, for all the men are dead which sought thy life."<sup>g</sup> When Christ, in his infancy, had been driven by similar tyranny *into* the land of Egypt, and when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, almost in the very words which the Spirit had already applied to Moses, "Arise, and take the young child and his mother, and go into the land of Israel; for they are dead which sought the young child's life."<sup>h</sup>

Moses and Christ both fasted during the same period of forty days and forty nights.<sup>i</sup> Moses fed the people with manna; Christ with bread miraculously augmented: Moses sent out twelve men to spy out the land,<sup>k</sup> the precursors of that conquest over Canaan, which should afterwards be accomplished:

<sup>f</sup> Matt. iv. 8.

<sup>g</sup> Exod. iv. 19.

<sup>h</sup> Matt. ii. 19, 20. Compare the Septuagint version of Exod. iv. 19.—*τεθνήκασι γὰρ πάντες οἱ ζητοῦντές σου τὴν ψυχὴν* with Matt. ii. 19, 20. *τεθνήκασι γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.*

<sup>i</sup> Exod. xxxiv. 28. Matt. iv. 2.

<sup>k</sup> Numb. xiii.

Christ sent out the same number of apostles,<sup>1</sup> to be the first to explore the strong holds of Satan, and to subdue the world by a spiritual dominion; to secure “a better country, that is, an heavenly.”<sup>m</sup> Seventy elders were chosen by Moses at the express command of God; and the Lord took of the Spirit which was upon Moses, and put it upon them.<sup>n</sup> Seventy disciples were selected by Christ, and gifted by him with miraculous powers.<sup>o</sup> When Moses was about to leave the world, to be buried where no man knew of his sepulchre unto this day,<sup>p</sup> he comforted his countrymen with the promise of a Prophet to be raised up. When Christ was to ascend up where he was before,<sup>q</sup> was to be sought of the Jews and not found, because where he was thither they could not come; <sup>r</sup> he promised his disciples, that, although the world saw him no more, he would not leave them comfortless; “I will pray the Father,” said Christ, “and he shall give you another Comforter that he may abide with you for ever, even the Spirit of truth.”<sup>s</sup> The Prophet, whom Moses promised, was to be “like unto himself:” the Comforter whom Christ promised, is spoken of as, in

<sup>1</sup> Matt. x. 5.<sup>n</sup> Numb. xi. 16, 17.<sup>p</sup> Deut. xxxiv. 6.<sup>r</sup> John vii. 34.<sup>m</sup> Heb. xi. 16.<sup>o</sup> Luke x. 1, 9.<sup>q</sup> John vi. 62.<sup>s</sup> John xiv. 16.

some manner, identified with himself. "I will not leave you comfortless: *I* will come unto you."<sup>t</sup>

Can these numerous instances of correspondence have arisen without design? Ingenuity may discover forced resemblances: fancy may lead men to consider events to be related which are not; but did any fancy or any ingenuity ever invent a scheme so consistent as this, which the Scriptures display?

Moses proves himself by his miracles to be a prophet sent from God. He delivers the Israelites out of Egypt; and enacts laws sanctioned by the visible presence of God himself. At that very time it is declared unto him, that *a Prophet* like unto himself shall be raised up. Bearing henceforth this typical character, and conscious that he bears it, he leads the people forth in their wanderings through the desert; he holds immediate intercourse with God; and displays his power, by his continued superintendence, and occasional great wonders: before his death, he repeats and ratifies all his laws to the people: he delivers to them various remarkable prophecies, which have been accurately fulfilled, and are fulfilling before our eyes: and he then declares to them the promise before

<sup>t</sup> John xiv. 18.

made to him, that **A PROPHET LIKE UNTO HIM**, shall, in after ages, be raised up by God, to whom they shall hearken. Many prophets are raised up for a succession of ages: but not one like unto Moses. Still the descendants of the Israelites look with anxious expectation to this faithful prophet, who shall return answer to their enquiries. At length there arises **A PROPHET** in Israel mighty in word and deed; who asserts his similarity to Moses as one proof of his Divine mission. He possesses all those qualifications which the other inspired persons wanted. Like Moses he is a Prophet; he holds intimate communion with God; he performs signs and wonders; he is endued with visible authority: like Moses, he is a lawgiver, a mediator, a priest, a king: the very minute circumstances of his life agree with the actions of Moses; and in those of his death he is not dissimilar.

Here, then, are two portions of indisputable history, agreeing through a long train of actions, independent of the persons engaged in them: and this agreement is made the subject of express prediction, before the first series of events is completed.

Surely, these things were done that we might believe. In Jesus of Nazareth we have found the antitype, of whom Moses was the

historical type; we have found the predicted Prophet, so long prefigured, and so anxiously expected. "We have found him, of whom Moses in the law and the prophets did write."<sup>a</sup>

<sup>a</sup> John i. 45.



## LECTURE IX.

JOSHUA, THE SON OF JOSEDECH, THE HIGH PRIEST,  
A PERSONAL TYPE OF CHRIST.

ZECH. iii. 8.

*Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at; (men of wonder) for, behold, I will bring forth my servant, The BRANCH.*

It has been proposed to consider the typical prefigurations of the Old Testament, in an order suggested by their connection with verbal prophecy. And it has been shewn, that Moses is set forth in Scripture as an historical type of Christ; that he *did* resemble him in a variety of remarkable particulars; and that the resemblance must have been preconcerted, because it was predicted by Moses himself.

We will now direct our attention to the vision of Zechariah, which contains an instance of a somewhat similar nature. Whatever difficulties may be found in the explanation of particular parts of this prophecy, its general import



is obvious. Joshua the high priest is declared, during his life, to be the personal representative of some future deliverer, who is described with sufficient accuracy. And our object will be to prove, that Christ was the person, whom Joshua thus designedly prefigured in the real actions of his ordinary life.

The time, at which the prophecies of Haggai and Zechariah were delivered, was a remarkable æra in the history of the world. The seventy years appointed for the duration of the captivity of the Jews in Babylon had expired: and Cyrus, the predicted shepherd, who should perform all the Lord's pleasure, had already said "to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid."\* But, for a time, the enemies of the Jews appeared to prevail against them. Other kings arose who knew them not: and the work of the house of God at Jerusalem ceased.<sup>b</sup>

Sixteen years had passed from the time of Cyrus' decree, when the word of God was again heard by the mouth of his prophets, Haggai and Zechariah, encouraging the Jews to resume their interrupted work, by predicting its completion.

But the Spirit of God looked beyond the immediate purpose. There exist three distinct

\* Isai. xliv. 28.

<sup>b</sup> Ezra iv. 24.

prophecies, accompanied with accurate marks of time, in which the inspired men, while animating their countrymen, point out the Messiah, who should afterwards come to the temple which they were building. One of these appears to represent Joshua the high priest, as an historical type of Christ.

The two persons, who were most actively employed in re-building the temple, were Zerubbabel the governor of Judah, and Joshua the son of Josedech the high priest.<sup>c</sup> This Joshua was represented to Zechariah in a vision of the night. He was seen "standing before the angel of the Lord, and Satan," an adversary, "standing at his right hand," the usual position of an accuser,<sup>d</sup> "to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem, rebuke thee. Is not this a brand plucked out of the fire?" The people, a remnant saved from the furnace of captivity, and Joshua an instrument selected by the especial Providence of God, and by his grace sanctified from sins, committed in his own person and in those of his sons,<sup>e</sup> for the completion of the great work. "Now Joshua was" seen in vision, "clothed with filthy garments, and stood before the angel;"

<sup>c</sup> Hag. i. 12, 14. ii. 2. Ezra iii. 2.      <sup>d</sup> Psalm cix. 6.

<sup>e</sup> Ezra x. 18. compared with Deut. vii. 3. Ezek. xlv. 22.

affording a fit representation of his own original sinfulness, and of the dejected state of the Jewish church.<sup>f</sup> And the angel “answered and spake unto those” ministering spirits “that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment;” probably the holy garments, put on when the high priest went into the inner temple to minister before God, on the great day of expiation. “And he said,<sup>g</sup> Let them set a fair mitre,” an ornament peculiar to the high priest, “upon his head.<sup>h</sup> So they set a fair mitre upon his head, and clothed him with garments, and the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts;” shalt exercise the whole office of high priest, “and I will give thee places to walk,” or, perhaps, ministers,<sup>i</sup> “among these that stand by.”

<sup>f</sup> Ephrem Syrus, in the 4th century, so interprets this circumstance. Lardner's Works, Part II. chap. cii. Vol. II. p. 486. 4to.

<sup>g</sup> See the note in Archbishop Newcome's version, and in that of Dr. Blayney, on Zech. iii. 4.

<sup>h</sup> Exod. xxviii. 4. Lev. viii. 9. xvi. 4.

<sup>i</sup> See Dr. Stonard's Commentary on Zech. iii. 7.

The first object of this prophetic vision, evidently was to predict the success, and encourage the exertions of the Jews, in rebuilding their temple. But this was not the only object to which the vision had respect. In the great work, which Joshua with his assistants should perform, in order to fulfil the prophecy in its temporal sense, he was but the historical type of one greater than himself. This fact, and the very person prefigured, are indicated to Joshua himself, in the words which are addressed to him in the vision of Zechariah: "Hear now, O Joshua the high priest, thou and thy fellows that sit before thee," as assessors, "for they are men wondered at," or rather, they are men of wonder,<sup>k</sup> men who represent by sign or type the future wonders which the Lord shall perform; "For, behold, I will bring forth my servant the BRANCH."

Now by this title a great deliverer had before been predicted. Isaiah had directed the

<sup>k</sup> Margin.—*Quia viri portententes estis.* Vulg. See Chandler's Defence, chap. iii. §. 1, 4. Lowth on Zech. iii. 8. In the present copies of the Septuagint the passage is rendered *διότι ἄνδρες τερατοσκοποὶ εἰσὶ*; *men studios of signs.* Bishop Chandler suggests, that the true reading is *τερατόσκοποι*, *men proposed to others for signs*: and the words are so quoted in Eusebius: *Demonstratio Evang. Lib. IV. chap. xvii. p. 125.* Stephan. Paris, 1545. But a subsequent quotation, p. 126. agrees with the Septuagint version. The same variation is found in the other printed editions.

attention of the Israelites to that day, in which the Branch of the Lord should be beauty and glory ;<sup>1</sup> and had delivered the promise, "there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots."<sup>m</sup> Jeremiah had spoken with still greater clearness : "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch : and a king shall reign and prosper, and shall execute justice and judgment in the earth. In his days Judah shall be saved and Israel shall dwell safely : and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**"<sup>n</sup> And afterwards, in express reference to a person so clearly distinguished, and henceforth so confidently expected, he had repeated the same promise, with a more definite limitation of the time of his appearance : "In those days, and at that time, will I cause the Branch of righteousness to grow up unto David."<sup>o</sup> The same person, so frequently predicted under the same appellation, is here again promised in the vision of Zechariah, "Behold, I will bring forth my servant the **BRANCH :**" and reference is made to him as the object of the typical prefiguration.

But the Holy Spirit proceeds to designate

<sup>1</sup> Isai. iv. 2.

<sup>m</sup> Isai. xi. 1. See also Isai. liii. 2. lx. 21.

<sup>n</sup> Jer. xxiii. 5, 6.

<sup>o</sup> Jer. xxiii. 15.

the person thus represented, under a different character. "For, behold, the stone that I have laid before Joshua; upon one stone shall be seven eyes; behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig-tree."

He, therefore, who was prefigured by Joshua and his companions, should rise up in a time of profound peace, should be the predicted Branch from the stem of Jesse, and should be properly represented under the emblem of a living foundation-stone, polished after the similitude of a palace,<sup>p</sup> standing, as it were, the vigilant guardian of the whole building fitly framed together,<sup>q</sup> enriched with titles of peculiar honour, and possessing the power of averting evil from the holy temple.

Scripture is often best illustrated by a comparison of different passages, in which a similarity of design can be distinctly traced. What is omitted in one part is often supplied in another. We will, therefore, briefly refer to the two other prophecies, delivered nearly at the time when the typical vision was seen by Zechariah; prophecies in which information

<sup>p</sup> Psalm cxliv. 12.

<sup>q</sup> Ephes. ii. 21.

respecting the times of the Messiah is, in like manner, blended with a prediction intended to encourage the Jews in rebuilding the temple of God.

The first is that of Haggai, delivered only four months before the vision of Zechariah.<sup>r</sup> In this celebrated verbal prophecy, they who had seen the Lord's house in her first glory, and considered that which they were building in comparison of it as nothing, were animated with the assurance, "Thus saith the Lord of hosts; Yet once it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land. And I will shake all nations: and the Desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The silver is mine and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than that of the former, saith the Lord of hosts."<sup>s</sup> Now the material glory of the latter house was not to be compared with that of the former. Many of the splendid distinctions of the first temple appeared not in the second. The ark of the covenant, from which the voice of God was heard in answer to the enquiries made of Him; the Urim and Thummim, which instructed the high priest in the will of God;

<sup>r</sup> Hag. i. 1. and ii. 1. compared with Zech. i. 7.

<sup>s</sup> Hag. ii. 6. . 9.

the fire which came down from heaven upon the altar ; the cloud between the cherubim, that special indication of God's presence ; and the spirit of prophecy—which had all adorned the temple built by Solomon, were all excluded from that which succeeded. But, during its continuance, there was to come one greater than Solomon, whose presence should confer a dignity and glory surpassing any other. This prophecy, then, while it promised success to the work in which the Jews were engaged, expressly indicated the future glories of the Messiah's coming.

The remaining prophecy was given by Zechariah, in less than two years<sup>t</sup> after his former vision. The prophet was then commanded to point out Joshua the high priest as a representative of the BRANCH, by an express symbolical action. "The word of the Lord came unto me, saying, Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah. Then take silver and gold, and make crowns,"<sup>u</sup> and set them upon the head of Joshua the son of Josedech the high

<sup>t</sup> Zech. i. 7. compared with Zech. vii. 1.

<sup>u</sup> Perhaps "one crown:" See notes on Zech. vi. 11. in Archbishop Newcome's and in Dr. Blayney's translations.



priest : and speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is the BRANCH ; and he shall grow up out of his place, and he shall build the temple of the Lord ; even he shall build the temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne, and the counsel of peace shall be between them both.”\*

Now although this prophetic information, conveyed by action instead of word, does not, in itself, prove Joshua to be an historical type of the man whose name is the BRANCH, in the sense in which we have been considering that mode of prefiguration, yet it shews him to have been selected, on a particular occasion, as the special *representative* of the expected great High Priest and King ; and illustrates and confirms the application of the preceding vision, which pointed him out, in the real actions of his ordinary life, as a type of the same great prophet.

In these three prophecies, then, delivered nearly at the same time, and for the same purpose, we recognize one common intention. Verbal prophecy, expressive action, and prefiguration historically typical, all unite in encouraging the Jews to persist in their work of rebuilding the temple ; all direct their views

\* Zech. vi. 9—13.

to some one future deliverer; and all make known some particulars which should characterize him when he appeared. Some of these particulars we will now consider.

1. The person thus predicted was the object of previous prophecy. Zechariah expressly calls him the **BRANCH**. Whoever, therefore, fulfilled the prophecies of Isaiah and Jeremiah, in which the same distinguished person is promised, fulfilled also the subsequent prophecies; was the object of the symbolical action actually performed by Zechariah towards Joshua; and was historically typified in part of the life of that high priest.

It has been affirmed, that the person so designated was Zerubbabel.<sup>7</sup> The name of Zerubbabel is certainly found in the prophecies of Haggai;<sup>8</sup> but the prediction is expressed in terms so magnificent, that it manifestly has reference to some greater deliverer, whom Zerubbabel himself should represent, and who was promised under *his* name, as he was under that of David.<sup>9</sup> Even if the prophecies do bear some reference to Zerubbabel, it cannot be contended that they were completely fulfilled in him, without introducing great and unnecessary difficulties. The man whose name is the

<sup>7</sup> Grotius on Jer. xxiii. 5. xxxiii. 15.

<sup>8</sup> Hag. ii. 23.

<sup>9</sup> Hos. iii. 5. See Lecture X.

**BRANCH**, was to be a rod from the stem of Jesse. And Zerubbabel was doubtless of the house and lineage of David. But he was also a cotemporary of Joshua, and had authority only over the Jews. Now the terms, in which the prophecy of Zechariah is couched, plainly intimate, that the person who fulfilled it was not yet come upon earth, and, when he did come, should not be a deliverer of the Jews only. He was the very same person, who was to cause the glory of the latter house to be greater than the glory of the former: the Desire of all nations;<sup>b</sup> promised to the whole human race, before the selection of a peculiar people:<sup>c</sup> and afterwards to Abraham, as one in whom all the nations of the earth should be blessed.<sup>d</sup> He was to be a root, or principal stem, of Jesse, which should stand as an ensign of the people, to which the Gentiles should seek.<sup>e</sup>

Again, in the last prophetic action, Joshua was chosen as the personal representative of the **BRANCH**: and his head was crowned, to indicate, as the Scriptures declare, the union of two distinct characters in the predicted person, who should sit and rule upon his throne, and be a priest upon his throne.<sup>f</sup> Now it cannot be

<sup>b</sup> Hag. ii. 7.

<sup>d</sup> Gen. xii. 8. xviii. 18. xxii. 18.

<sup>f</sup> Zech. vi. 13.

<sup>c</sup> Gen. iii. 15.

<sup>e</sup> Isai. xi. 10.

conceived, that Joshua should be selected as the representative of Zerubbabel, who was yet living, and might have been himself pointed out by the prophet. Although Zerubbabel was the chief leader of the Jews, who went out from their captivity in Babylon, and was invested with some power, delegated from the Persian monarch, he possessed not the regal title.<sup>c</sup> Much less could he be denominated a priest upon his throne, an office from which his tribe and station necessarily excluded him.

But the prophecies of the Most High pass not away unfulfilled. And if Zerubbabel be not the person solely indicated in the various predictions, which taught the Israelites to expect some great deliverer, the man who is called the BRANCH; it must be enquired, whether he is yet come, or the world is still to look for another.

Whenever he did appear, the words of the prophets have described him with the greatest accuracy. He was to be the horn of David, which was to be made to bud;<sup>h</sup> a righteous branch raised up unto David;<sup>i</sup> a branch of the Lord's planting.<sup>k</sup> He was to come up before

<sup>c</sup> Zerubbabel in Scripture is called זְרֻבָבֶל præfectus, gubernator, and never king. Hag. i. 1. Mal. i. 8.

<sup>h</sup> Psalm cxxxii. 17.

<sup>i</sup> Jer. xxiii. 5. Isai. xi. 1.

<sup>k</sup> Isai. lx. 21.

him as a tender plant, and as a root out of a dry ground.<sup>1</sup> The Branch was to spring up in a time of calamity, when the bough should be lopped with terror, and the high ones of stature be hewn down, and the haughty be humbled, and the thickness of the forest be cut down with iron.<sup>m</sup> Though the tree of David's house should thus appear to be cut down, it should yet sprout again, and the tender branch thereof should not cease. Though the root thereof were waxed old in the earth, and the stock thereof had died in the ground, yet through the scent of water it should bud, and bring forth leaves like a plant.<sup>n</sup> It should take deep root and fill the land: the hills should be covered with the shadows of it, and the boughs thereof be like the goodly cedar-trees. It should send forth its boughs unto the sea, and its branches unto the river. It should become the tree which God's right hand had planted, and the BRANCH which he made strong for himself.<sup>o</sup>

All these characters were united in no one but Christ, the Son and the Lord of David.

2. But the same person, who fulfilled the prophecy, was to be something more than a temporal deliverer. He was to sit and rule upon his

<sup>1</sup> Isai. liii. 2.

<sup>m</sup> Isai. x. 33, 34.

<sup>n</sup> Job xiv. 7, 8, 9.

<sup>o</sup> Psalm lxxx. 9, 10, 11, 15.

throne, and be a priest upon his throne.<sup>p</sup> These distinctions were, in ordinary circumstances, incompatible. Joshua, the high priest, of the tribe of Levi, could not be a king, of the royal stock of Jesse, and of the tribe of Benjamin. And no one of that noble race could, according to the established law of the Israelites, fulfil the priestly offices ascribed to the predicted deliverer. Yet both these characters, as we have before seen,<sup>q</sup> were united in Christ.

3. The predicted person was also to be distinguished by titles superior to those of any earthly dignity: for this is the name whereby he should be called, **THE LORD OUR RIGHT-EOUSNESS.**<sup>r</sup> And to Christ alone was given "a name which is above every name."<sup>s</sup> He was in the beginning with God, and was God.<sup>t</sup> His name was called "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."<sup>u</sup>

4. The Scriptures of the Old Testament also limit the time, before the expiration of which, the prophecies and prefigurations respecting the **BRANCH** should be completed. That period was the destruction of the temple, which was building when Zechariah and Hag-

<sup>p</sup> Zech. vi. 13.

<sup>r</sup> Jer. xxxiii. 6.

<sup>t</sup> John i. 1.

<sup>q</sup> Lect. VIII.

<sup>s</sup> Phil. ii. 9.

<sup>u</sup> Isai. ix. 6.

gai prophesied by word, and by sign, and by vision. The Lord whom they sought was to come to his temple.<sup>x</sup> The Desire of all nations was to come and fill *that house* with glory.<sup>y</sup> If, then, the Branch of David be not yet sprung forth, it is in vain to expect the completion of these prophecies. Not only has all sure trace of the royal seed of David been lost, in the dispersion of the Jews among all nations, but the city and temple of Jerusalem have been long since destroyed, and their foundations rased. The temporal glory of the latter house has departed.

But within that house, at the time and place appointed, there came, as was predicted, one endowed with greater glory than was given to the temple built by Solomon: one, in whom dwelt all the fulness of the Godhead, bodily; <sup>z</sup> whose glory was beheld, the glory as of the only-begotten of the Father.<sup>a</sup>

5. Again, the same person, first predicted as the BRANCH, is also pointed out under the significant emblem of a foundation-stone.

This also is an image often found in the prophetic writers of the Old Testament. The attention of the people of God, had long been directed to "the Stone of Israel,"<sup>b</sup> that stone

<sup>x</sup> Mal. iii. 1.

<sup>y</sup> Hag. ii. 7.

<sup>z</sup> Col. i. 19. ii. 9.

<sup>a</sup> John i. 14.

<sup>b</sup> Gen. xlix. 24.

which the builders refused, and yet should become the head of the corner.<sup>c</sup> Isaiah had declared, at first obscurely, that the Lord of hosts, who should be for a sanctuary, should also be for a stone of stumbling, and for a rock of offence, to both the houses of Israel ;<sup>d</sup> and afterwards with greater precision, “ Thus saith the Lord God : Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation.”<sup>e</sup> Christ himself, applied the prediction of David to convince the Jews that he was the Messiah.<sup>f</sup> And Peter, in his first address to the same people, declared respecting Jesus, “ This is the stone which was set at nought by you builders, which is become the head of the corner ; neither is there salvation in any other.”<sup>g</sup> And the same apostle, referring to the two prophecies of Isaiah, and to that of David, expressly calls Christ a “ living stone, disallowed indeed of men, but chosen of God and precious,” to those who believe, but unto them which be disobedient, “ a stone of stumbling and a rock of offence.”<sup>h</sup>

One only person, and he distinguished above the sons of men by the incommunicable title of the LORD, is predicted, in the Old Testament, under the figure of a corner-stone, a sure foun-

<sup>c</sup> Psalm cxviii. 22.

<sup>e</sup> Isai. xxviii. 16.

<sup>g</sup> Acts iv. 11.

<sup>d</sup> Isai. viii. 14.

<sup>f</sup> Matt. xxi. 42.

<sup>h</sup> 1 Pet. ii. 4, 6, 7.



dation. Of Christ alone is it in Scripture affirmed, that he is that stone, chosen of God and precious; the chief corner-stone of the temple of his church:<sup>1</sup> and that "other foundation can no man lay than that is laid, which is Jesus Christ."<sup>k</sup>

7. The stone also which was seen in vision, was represented as covered with seven, or many,<sup>l</sup> eyes. These may indicate, according to the meaning of the same term in other parts of Scripture, the gifts and graces of the Holy Spirit, the Providence of God,<sup>m</sup> the energy and animation of the living stone which is prefigured: evidently the same glorious person, "the Lion of the tribe of Judah, the Root of David," whom Saint John beheld in vision, when he saw "a Lamb as it had been slain, having seven horns and *seven eyes*, which are the seven spirits of God, sent forth unto all the earth."<sup>n</sup>

But it may be observed, that the words possibly admit of a different interpretation, which has a close affinity to many other passages of Scripture. They have been rendered;

For, behold, the stone which I have set before Joshua:

<sup>1</sup> Ephes. ii. 20.

<sup>k</sup> 1 Cor. iii. 11.

<sup>l</sup> 1 Sam. ii. 5. Jer. xv. 9.

<sup>m</sup> Prov. xv. 3. Psalm xi. 4. xxxiv. 15. Zech. iv. 10.

<sup>n</sup> Rev. v. 5, 6.

From one stone seven fountains ;  
Behold, I open the passage thereof,  
Saith JEHOVAH of hosts :  
And I will take away the iniquity of this  
land in one day.<sup>o</sup>

The prophet is thus considered to have seen, in vision, a stone, whence flowed seven fountains of living water, *opened* by God himself, as Moses *opened* the rock in the wilderness,<sup>p</sup> which rock was Christ.<sup>q</sup> Zechariah himself, afterwards predicts the mercies of the gospel dispensation by a similar figure. "In that day there shall be a fountain *opened* to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness."<sup>r</sup> And he thus points out that period, when men should "draw water out of the wells of salvation ;"<sup>s</sup> when God should "pour water upon him that was thirsty, and floods upon the dry ground."<sup>t</sup>

Whichever interpretation is put upon these words of Scripture, there is a close connection between the several parts of the revelation of God's will to mankind. Prophecy, and type, and vision, and sign, all point to one great

<sup>o</sup> Dr. Blayney's translation of Zechariah. Vitringa proposes the same interpretation. Dr. Stonard on Zech. iii. 9, defends the received version.

<sup>p</sup> Psalm cv. 41.

<sup>q</sup> 1 Cor. x. 4.

<sup>r</sup> Zech. xiii. 1.

<sup>s</sup> Isai. xii. 3.

<sup>t</sup> Isai. xlv. 3. See John vii. 38.

object in whom the promises of God are completed.

8. But this connection will become still more obvious, if we consider Joshua, or, what is the same name, Jesus, the high priest of the Jews, and the principal agent in rebuilding the temple, as an historical type of Jesus, the "High Priest of our profession,"<sup>1</sup> and the builder of a more glorious edifice.

If Joshua be set forth in Scripture as a "man of sign," an historical type of some future deliverer, we must look for the resemblance principally in the specific action, which was to be performed in the primary fulfilment of the accompanying verbal prophecy. That action was the rebuilding of the temple of God, during his priesthood, and under his superintendence. Now no other material temple was built at Jerusalem. The same edifice, which was then erected, was, indeed, greatly enlarged and beautified by Herod. But it was acknowledged to be still the same edifice, and called the second temple, until it was finally destroyed by Titus.<sup>2</sup> And vain are the expectations of the more recent Jews, that a third house is yet to be built in the

<sup>1</sup> Heb. iii. 1.

<sup>2</sup> Josephus himself, on one occasion, mentions only two temples, that of Solomon and the temple erected by the permission of Cyrus. Bell. Jud. vi. 3, 4. See the notes on Archbishop Newcome's translation of Haggai ii. 9.

latter days, under the Messiah whom they still expect, in which those things which were wanting in the second temple, shall be restored in all their former glory. For the time plainly indicated by the prophecies has long since passed away.

Since, then, the typical prophecy cannot have been fulfilled in its primary sense, by an action of the same kind, it is either unfulfilled, or has received its completion in a spiritual sense.

Such a completion the Scriptures of the New Testament plainly point out. There is no figure more familiar to the sacred writers, in describing the whole body of Christians, than that of a holy, spiritual, temple, of which Christ himself is sometimes called the foundation and chief corner-stone, as we have just seen, and sometimes represented as the builder. The comparison is often made by express assertion; and frequently implied, by the use of terms, transferred from the operations of architecture to the labours necessary, in order to advance the knowledge of true religion. To build, to build up, to edify,<sup>7</sup> are the expressions continually used whenever the apostles have occasion to exhort and encourage those whom they address. When Christ himself rewarded the faith of Peter with

<sup>7</sup> Acts ix. 31. Rom. xiv. 19. xv. 2. 1 Cor. xiv. 5. Ephes. iv. 12. Col. ii. 7. 1 Thess. v. 11. Jude 20.

an especial promise, it was conceived in the words, "Thou art Peter, and upon this rock I will build my church."<sup>a</sup> And that apostle reminds his followers that they, "as lively stones, are built up a spiritual house."<sup>a</sup> Saint Paul declares of Christians, that they are God's building.<sup>b</sup> In taking leave of his Ephesian converts, he recommends them to the grace of God, which is able to build them up:<sup>c</sup> and, in his epistle to them, he introduces a similar illustration, reminding them that they are "built upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner-stone; in whom all the building fitly framed together groweth into an holy temple in the Lord."<sup>d</sup>

One of the most specious adversaries of Christianity<sup>e</sup> affects to discover, in these expressions, only an allusion to the magnificent temple of Diana at Ephesus, and to the majesty, order, and beauty, for which it was celebrated. But the same imagery, although acquiring a peculiar force and propriety, when addressed to the Ephesians, pervades all the writings of Saint Paul and the other apostles. It accords, in a remarkable manner, with the

<sup>a</sup> Matt. xvi. 18.

<sup>a</sup> 1 Pet. ii. 5.

<sup>b</sup> 1 Cor. iii. 9.

<sup>c</sup> Acts xx. 32.

<sup>d</sup> Ephes. ii. 20, 21.

<sup>e</sup> Shaftesbury: *Miscell.* ii. ch. 2. referred to by Macnight on Ephes. ii. 21.

expressions of the prophets of the Old Testament;<sup>f</sup> and it describes a spiritual temple built up in Christ, by the erection of which he fulfilled the historical type, which Joshua represented at the rebuilding of the temple.

When, therefore, Joshua and his fellows were set forth, in the prophetic vision of Zechariah, as "men of sign," it was declared that the actions which they were immediately to perform, would bear reference to some still future events. The individual so designated was plainly pointed out: and he was the object of other prophecies delivered at the same time. The success which crowned their efforts, in rebuilding the temple, and restoring their ancient worship, was to them a pledge, that the prefiguration would be accomplished, as it *was* accomplished in Christ: and the existence of the prophecy is to us a proof, that the correspondence was not an accidental coincidence, but the result of a preconcerted design.

There is also intimated, in this vision, a doctrine most important to every son of Adam; the pardon of sin, which is to be obtained only through Him whom Joshua typified. The adversary might still stand at the right hand of every man on earth, might write bitter things against him, and make him to possess the iniqui-

<sup>f</sup> Amos ix. 11. compared with Acts xv. 16. Ezek. xl.

ties of his youth.<sup>c</sup> Opportunities of improvement neglected, means of grace slighted, resolutions broken, many a folly, and many a sin, are the most prominent objects which a review of our past life must present. Yet no sorrow, however sincere, can, by its own efficacy, wash away the stain of guilt. But that which is impossible to man, is possible to God. His infinite mercy has provided the means, by which all who, with hearty repentance and true faith, turn unto Him, shall be cleansed, and sanctified, and justified. For what saith the Scripture? The blood of Jesus Christ cleanseth from all sin. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."<sup>d</sup>

The same Jehovah, who in the vision took away the filthy garments from the high priest Joshua, and clothed him with change of raiment, now also saves many a brand plucked out of the fire. From those who repent them earnestly of their sins past, and shew the sincerity of their repentance by its effects upon their lives, the mercy and grace of God will not be withheld. He will purify their affections; will animate their piety; will increase

<sup>c</sup> Job xiii. 26.

<sup>d</sup> 1 John i. 7, 8, 9.

their faith. He will cause their iniquity to pass from them: and in his good time will clothe them with "the garments of salvation." He will cover them with "the robe of righteousness;"<sup>1</sup> that fine linen, clean and white, which is the righteousness of the saints.<sup>2</sup>

<sup>1</sup> Isai. lxi. 10.

<sup>2</sup> Rev. xix. 8.





## LECTURE X.

DAVID AND SOLOMON HISTORICALLY TYPICAL OF  
CHRIST.



2 PET. i. 20, 21.

*No prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.*

THERE are many prophecies in the sacred volume, which appear to have each a reference to two distinct events. Although couched in terms evidently prophetic, they speak, in their primary sense, of things present or past; or they predict future things which are known to have speedily come to pass. But the words, in which they are conceived, are calculated to excite, and sometimes actually did excite, expectations of some more perfect completion: and some of these, contained in the Old Testament, are quoted in the New Testament, as having been fulfilled in a sense different from that which the prophets themselves seem to have had in view.

Prophecies, given under these circumstances, might be expected to be more than usually hard to be understood: since, to the ordinary difficulties of direct prophecy, there are added others, which the very supposition of their existence implies.

The difficulty of the subject has naturally excited great difference of opinion respecting it. Some expositors have entirely denied the existence of more than a single application of any one prophecy; while others have assumed, that the number of interpretations, which may be given to any prophecy, can be multiplied to an indefinite extent.

Now, without discussing the interpretation which has been put upon any specific passage, it is evident that to suppose the existence of a double sense, even in words, implies no impossibility nor contradiction. And instances can, without difficulty, be found, in which human writers have intentionally so framed their language.\*

But, in fact, double prophecy arises not from an extension of the use of words, but from a real correspondence between the things signified. And it is closely connected with historical type and antitype.

\* See Appendix, No. 7, to Merrick's Annotations on the Psalms.

It is certainly conceivable, if the life of one man be designedly so ordered as to prefigure the life of another, and an action, which the first shall thus perform, be made the subject of prophecy, that the same prophecy may refer to the corresponding action in the life of the other. And this double reference would be entirely distinct from ambiguity of verbal expression, with which it has sometimes been confounded.

Assuming, for instance, that the sacrifice of Isaac was intended to foreshew the sacrifice of Christ, that a direct prophecy had been given, that such a signal action should be performed, and that the prophecy was interpreted by divine authority, and applied to both events; the words might be free from all ambiguity; but two events would have been contemplated, and by both would the prophecy have been fulfilled. But this supposition would confine the application of the prophecy to the two events which are thus connected. We should have no authority to conclude that the same words were a prediction of any other event, in which we might discover some similarity of circumstances.

The same principle would lead to a similar result in more complicated instances. The words of the prophecy would probably apply,

with greater accuracy, to one event than to the other. They might even be literal with respect to the first, and figurative with respect to the second. Still, since historical type and antitype undoubtedly exist, and are accompanied with prophecy, it is, at least, probable, that the line of prophecy should sometimes touch the facts of history in two corresponding points.

A similar conclusion would be drawn, if the person, who appeared in the character of a type, were himself known to be a prophet; and recorded his own feelings and sentiments. In the aspirations of his devotion to God, in the fervour of hope, or the gloom of despondency, he might be expected to give utterance to words which, while they immediately related to the present or past circumstances of his own life, might yet be prophetic of the future, and receive a final completion in the events which, by the supposition, they foreshadowed.

But the question assumes somewhat a different aspect, when we attempt to reverse the process, and to argue from the actual existence of a prophecy, which we know, upon Divine authority, to have reference to two persons, that these two were intended to typify one another. But knowing that such prefigurations have, in the course of God's Providence,

existed, if we find any the same two persons continually brought together by the bond of prophecy, so that the same predictions fulfilled by one are shewn in Scripture to have been fulfilled, either wholly or in part, by the other, we shall have a strong presumption, if not a perfect proof, that the first of these persons was designedly intended to foreshadow the other.

Now there are some persons recorded in the Old Testament, whose claim to a typical character principally rests upon a foundation similar to this: especially David and Solomon.

I. 1. The greater part of the Psalms was written by David: and many of them refer to the actual circumstances of his life, which are known from other parts of Scripture. They furnish a key to his eventful history. His inmost thoughts, his hopes, his fears, his sufferings, his trust in God, his resignation, are all faithfully pourtrayed, and adorned with all the graces of the sublimest poetry. But we should form a very imperfect estimate of those divine songs, if we regarded them only as having reference to the occasion which produced them. Many of them avowedly foretel the future. Many more, which, at first sight, appear to be composed for a particular purpose, are quoted by our Lord and his apostles as prophetic of

events which occurred under the Gospel dispensation: and are often so quoted as to be made the foundation of express argument. Such passages we must believe to be prophetic, on the authority of teachers of whose inspiration we have other sufficient proof. The prophecies thus contained in the book of Psalms, are of a very remarkable kind. They are expressed in the person of the writer. To him are generally ascribed the circumstances which were hereafter to take place: and they are related with the greatest precision.

The degree of connection between the primary and secondary meaning of these prophecies, varies in different instances. Sometimes the words appear, throughout, applicable, with nearly equal propriety, to both events. Sometimes a part appears to refer more immediately to the primary completion, and a part to the secondary. Sometimes the prophet expresses the secondary meaning almost exclusively. And sometimes the primary application is most discernible, and a second event is more obscurely intimated, with different degrees of clearness.

The book of Psalms, compared with the New Testament, would furnish numerous instances of each of these methods, in which secondary prophecy is delivered.

(1) The second Psalm is a hymn composed by David, the anointed king of Israel, probably when he was first set upon the holy hill of Sion, triumphant over his numerous enemies. No one can peruse the Psalm, considering it to refer to the real transactions of David's life, without perceiving its plain application. The style is, indeed, highly figurative and poetical. The images are of the most animated kind. And some of the expressions convey such exalted ideas, that they seem to refer to some person more elevated than the temporal king. Yet, while our attention is fixed upon this primary meaning, the whole is consistent and appropriate.

But when, in compliance with the suggestions of other parts of Scripture,<sup>b</sup> we again peruse the Psalm, considered as a prophecy of the exaltation and glory of the Messiah's kingdom; the very same words are found to apply to events more glorious than any in which David was engaged. And those expressions, which might appear exaggerated, when applied only to an earthly sovereign, become the words of truth and soberness, when referred to Him, whose name is above every name.<sup>c</sup>

<sup>b</sup> Acts xiii. 33. Heb. i. 5. Rev. ii. 27. xix. 15.

<sup>c</sup> Phil. ii. 9. See Lowth, *De Sacra Poesi Hebræorum*; Prælectio XI. p. 99.

(2) In like manner, in the sixteenth Psalm, David prefers an earnest prayer for support, declares his love to the saints which are in the earth, and his detestation of idolatry; with an expression of his faith and trust in God, and his hope of a future resurrection. We cannot exclude the person of David, without violating every principle of just interpretation, when the whole Psalm is expressed in his name.

Still the Psalm is expressly cited by St. Peter and St. Paul,<sup>d</sup> as actually prophetic of Christ. The apostles, in each case, do not quote the words merely by accommodation or implication. They make the prophecy the foundation of reasoning. They justly remark, that part of the Psalm is, in its literal sense, inapplicable to David, whose flesh did see corruption; and they accompany their conclusion with an assertion, which no believer in revelation can gainsay, that David, being a prophet, spake of the resurrection of Christ.

(3) Again, in the twenty-second Psalm, although the general strain of the whole plainly shews, that the prophet is speaking primarily of himself, the prophetic intention of the words of Scripture is more obvious than their application to the circumstances of David. It con-

<sup>d</sup> Acts ii. 25. xiii. 35.



tains, in fact, a prophecy wonderfully accurate in the most minute particulars, and even literally fulfilled; appropriated by our Saviour on the cross to himself;<sup>e</sup> and accomplished by his bitterest enemies, who unconsciously adopted the very words, and performed the very actions, which the prophet had foretold. The words of David appear more like the narration of a past event, than the prediction of future transactions.

(4) The forty-first Psalm, on the contrary, affords an instance, in which the primary application of the words to the history of David is direct, and their prophetic reference to the circumstances in which Christ was betrayed, is indirect.<sup>f</sup> David was betrayed by Ahithophel, his counsellor,<sup>g</sup> who afterwards hanged himself, when he saw that his counsel was not followed.<sup>h</sup> This treachery David laments in several passages. "It was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him. But it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked

<sup>e</sup> Matt. xxvii. 46. Mark xv. 34.

<sup>f</sup> Psalm xli. 9. John xiii. 18.

<sup>g</sup> 2 Sam. xv. 12.

<sup>h</sup> 2 Sam. xvii. 23.

unto the house of God in company." "The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords."<sup>1</sup> In reading these and similar lamentations of the confiding but deceived monarch, we could scarcely avoid observing, how accurately they describe the treachery of Judas, even if Christ and his apostles had not expressly applied the words to him.<sup>2</sup>

Other instances might easily be collected from the book of Psalms, in which, while the events of David's life are recorded, prophecy is given, with a greater or less degree of precision, respecting those in which Christ should be engaged.

2. But besides these predictions of Christ, which are given by David while expressing his own feelings, or relating the events of his own life, there is one, in which a prophetic promise made to David conveys information respecting the coming of the Messiah.

The eighty-ninth Psalm, which was probably written many years after the death of David, comforts the people of Israel, in their state of distress, by reminding them of the sure promises of God. "I have made a cove-

<sup>1</sup> Psalm lv. 12, 14, 21. xli. 9.

<sup>2</sup> John xiii. 18. Acts i. 16, 20.

nant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations."<sup>1</sup> In the remaining part of the Psalm, reference is made to a previous prophecy, in which the protection of God, and the blessings of his grace, are promised to David. "Then thou spakest in vision to thy holy One," to Samuel and to Nathan, "and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him."<sup>m</sup> But the remainder of the prophecy was not fulfilled, to the utmost extent, in David. The terms employed evidently allude to some person, made "the first-born" of God, "higher than the kings of the earth."<sup>n</sup> And the promise was so understood by the author of this Psalm: for, after dwelling on the distress of the Israelites, he again refers to this prophecy as an assurance of still future mercies. Their enemies derided their expectations, and demanded, where was the promise of the Messiah's coming:<sup>o</sup> and all their reproaches were borne, and borne with patience, in the bosom

<sup>1</sup> Psalm lxxxix. 3, 4.

<sup>m</sup> Ver. 19, 20.

<sup>n</sup> Ver. 27.

<sup>o</sup> See Bishop Chandler's Defence, Chapter iii. Sect. 2. p. 183, 4.

of those who relied upon God's word, and still looked for the sure mercies of David.<sup>p</sup>

3. There are also other prophecies, in which Christ is promised under the name of David.

(1) When Jeremiah was foretelling to the Jews their return from captivity, he was commanded to declare, "It shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and *David* their king, whom I will raise up unto them."<sup>q</sup>

From the time of the prophet to this very hour, the Jews have been in a greater or less degree subject to the dominion of strangers. The prophecy then was fulfilled, not in a literal, but in a spiritual, sense, by the coming of Christ the son of David.

(2) In like manner, Ezekiel declares in the name of God, "I will set up one Shepherd over them, and he shall feed them, even my servant David: he shall feed them, and he shall be their shepherd: and I the Lord will be their God, and my servant David a prince among them."<sup>r</sup> And Hosea held forth to their

<sup>p</sup> Isai. lv. 3. Compare Acts xiii. 34.      <sup>q</sup> Jer. xxx. 8, 9.

<sup>r</sup> Ezek. xxxiv. 23, 24. See also Ezek. xxxvii. 24.

view, the times when the children of Israel should return and seek the Lord their God, and David their king.\* Now this appellation is not given to the Messiah solely because he should be the Son of David; for neither Solomon, nor any other of his descendants, is called by that name. The connection subsisting between the king of Israel, and him who was thus predicted, is of a nature more close than that of lineal descent.

4. Again, there are numerous circumstances in the character of David, which correspond, in a remarkable manner, with those ascribed to Christ.

David was born in Beth-lehem:† so was Christ.‡ David was taken from the sheepfolds, to feed Jacob the people of God, and Israel his inheritance:§ Christ was peculiarly “the good shepherd,”¶ predicted, as we have seen, under that character, as well as in the name of David: “David, my servant, shall be king over them; and they shall all have one shepherd.”\*\* David was anointed with holy oil, “and the Spirit of the Lord came upon David from that day forward.”\*\*\* Christ was pecu-

\* Hos. iii. 5.

† 1 Sam. xvii. 12. John vii. 42.

‡ Matt. ii. 1.

§ Psalm lxxviii. 70, 71.

¶ John x.

\*\* Ezek. xxxvii. 24.

\*\*\* 1 Sam. xvi. 13.

liarily the Anointed, upon whom the Spirit of the Lord was.<sup>b</sup> David remained in seclusion, and in subjection to his parents, after he was anointed, until he was called to be the deliverer and king of the Israelites. Christ, after having astonished the Jewish doctors with his understanding and answers, went down to Nazareth with Joseph and his mother, and was subject unto them.<sup>c</sup> David was persecuted by Saul, who yet was fully aware of his title to the throne.<sup>d</sup> Christ was persecuted by the chief priests and scribes, who yet denied not, what was a full proof of his divine authority, that he did many miracles.<sup>e</sup> So also the desertion of David by his friends,<sup>f</sup> his occasional feeling of being forsaken of God,<sup>g</sup> his usual resignation,<sup>h</sup> his forgiveness of Saul<sup>i</sup> and of his enemies, his very intercession for the whole people,<sup>k</sup> and his final establishment on the throne of Israel<sup>l</sup>—all confirm the conclusion, that the life of David was prefigurative of that of Christ.

There are found, then, in the writings of David, numerous passages which, relating, in their primary meaning, to the actions of his

<sup>b</sup> Isai. lxi. 1. Luke iv. 18.

<sup>c</sup> Luke ii. 47, 51.

<sup>d</sup> 1 Sam. xix. 1, 11, 15. xxiv. 20.

<sup>e</sup> John xi. 47.

<sup>f</sup> Psalm xxxviii. 11.

<sup>g</sup> Psalm xxii. 1. lxix. 3.

<sup>h</sup> Psalm xxxviii. 15.

<sup>i</sup> 1 Sam. xxiv. 10.

<sup>k</sup> 1 Chron. xxi. 17.

<sup>l</sup> 2 Sam. v. 10.

life, and expressing his sentiments and feelings, are yet made the vehicle of prophetic information, respecting the Messiah who should descend from him. There is a prophetic promise, respecting David, which also ultimately refers to the same distinguished person: he is also predicted, by other prophets, under the very name of David: and many of the actions of David's life correspond with those of Christ.

Undoubtedly care is requisite, that the words of Scripture be not turned aside from their original intention. But when we perceive, throughout a series of compositions, one design; when we find David, although speaking primarily of himself, yet describing, with the utmost accuracy, the birth, sufferings, death, and resurrection of Christ, his priesthood and his kingdom; when we know, that all these were considered prophetic by the Jews, who have consequently continued to this day to use, in their ordinary public prayers, hymns, which originally referred to the events of one man long since dead;<sup>m</sup> and only interesting to them because prophetic; we must, surely, confess, that in this is found something more than casual or fanciful accommodation. These circumstances indicate some preconcerted connection between the persons who are thus re-

<sup>m</sup> See Chandler's Defence, Chap. iii. Sect. 3.

lated, which is confirmed by their similarity in other respects. If they do not prove David to have been an historical type of Christ, in the same strictness as some other persons recorded in the Old Testament; they, at least, prove, that he personally foreshadowed him in the actions of his ordinary life.

II. Solomon, the son of David, is related to the Messiah in a similar manner.

1. There are prophecies primarily applicable to Solomon, secondarily, to Christ. "When thy days be fulfilled," said the Lord to David, by the mouth of Nathan the prophet, "and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son." "Thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."

That this prophecy refers immediately to Solomon, admits not of a doubt. The words were part of a promise made to David, when he had intended to build a temple for the Lord. Nathan, who at first favoured the design of the king, was commissioned to declare

\* 2 Sam. vii. 12, 14, 16. See also 1 Chron. xvii. 13. xxii. 10.



the will of God, to command him to desist, because he had shed much blood upon the earth, and to assure him that his work should be completed by his son. David, accordingly, made great preparations of materials for building the temple, a work, which it is notorious Solomon actually completed; and the prophecy was afterwards repeated to him.<sup>o</sup>

Still it is equally clear, that the words of this prophecy, and of others, which in like manner were spoken of Solomon, also refer to Christ. The Jews themselves all well knew, that the Messiah was to be the Son of David. It was an opinion perfectly established and uncontroverted; yet this opinion was founded upon passages originally applicable to Solomon, as this is, and afterwards more fully explained and referred to the Messiah by future prophets. The words of the prophecy are expressly quoted by the author of the Epistle to the Hebrews, and applied to Christ: "Unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? and again, I will be to him a father, and he shall be to me a son?"<sup>p</sup>

If this quotation were the only one, in which a prophecy delivered to David, and fulfilled in Solomon, were applied to Christ, it might,

<sup>o</sup> 2 Chron. vii. 18.

<sup>p</sup> Heb. i. 5.

perhaps, be difficult to shew more than that the words were introduced to illustrate the supreme eminence of Christ, by a reference to the different places in which the term Son is applied in Scripture.<sup>a</sup> But we must interpret one passage of Scripture so as to be consistent with another, which treats of the same thing; and the use which St. Peter makes of a corresponding prophecy, which cannot be so explained away, shews in what light the present must be understood.

In a Psalm, to which reference has before been made, we read, "The Lord hath sworn in truth unto David, he will not turn from it, of the fruit of thy body will I set upon thy throne."<sup>b</sup> This promise is the same with that made in the words of Nathan, and in other parts of Scripture;<sup>c</sup> and, therefore, plainly refers, as they do, immediately to Solomon. But St. Peter expressly assumes, that David, being a prophet, knew that God had sworn an oath to him, that of the fruit of his loins, according to the flesh, he would raise up *Christ* to set upon his throne.<sup>d</sup> These words assert the direct reference of the prophecy to Christ, as plainly as words can express the meaning.

<sup>a</sup> See Sykes' Translation of the Epistle to the Hebrews.

<sup>b</sup> Psalm cxxxii. 11.

<sup>c</sup> Psalm lxxxix. 3, 4—36.

<sup>d</sup> Acts ii. 30.

We must, therefore, conclude, that the inspired author of the Epistle to the Hebrews actually quotes the prophecies, which primarily refer to Solomon, as also a real prophecy of Christ.

2. The seventy-second Psalm may also be noticed as an instance, in which the same words relate both to Solomon and to Christ.

It was doubtless a Psalm of David, and probably one of the last which the royal prophet composed, at the time when Solomon was solemnly proclaimed king during his father's life. The blessings of peace and tranquillity, which shall distinguish his reign, the wisdom, and righteousness, and mercy, with which he shall judge the poor of the people; the fame which he shall acquire, and his extensive influence over foreign nations, are all described with minuteness. The images, most prominently presented, are those of calmness and repose. And the whole Psalm forms a striking contrast to that which, as we have seen, refers to a corresponding event, the accession of David.

When David, in the flower of his age, succeeded to the throne of God's people, he had triumphed over his enemies, and been mercifully raised from great distress. He then composed the second Psalm, in a characteristic

strain of animated confidence, expressive of his own exultation, and prophetic of the higher glories of the Messiah.

When David, at the conclusion of his life, resigned the throne to Solomon his son, the fervour of his early years had abated. The serenity of age had succeeded to the impetuosity of youth. He foresaw the peace, which should be upon Israel in the reign of Solomon: he beheld, too, that spiritual peace, which a Son greater than Solomon should introduce; and having in this Psalm poured forth his last vows, and uttered his last predictions, the prayers of David, the son of Jesse, were ended.<sup>u</sup>

The prophecy of David was primarily fulfilled in Solomon. The whole Psalm, considered as bearing reference to him, gives a sense full and complete. He judged God's people with righteousness, and his poor with judgment. His dominion extended from sea to sea. To him the kings of Tarshish, and of the isles, brought presents;<sup>x</sup> and the queen of Sheba offered gifts.<sup>y</sup> But, in the prophecy, there are found other expressions, which we can scarcely hesitate to refer to Christ. It is not, indeed, expressly quoted in the New Testament: and, therefore, is not of the same authority in proving the

<sup>u</sup> Psalm lxxii. 20.    <sup>x</sup> 1 Kings x. 22.    2 Chron. ix. 23, 24.

<sup>y</sup> 1 Kings x. 2.

connection of Solomon and Christ, as the preceding instance. But the terms, in which it is conceived, are the same with those of other prophecies which are so applied.\*

At the conclusion of this hymn of inauguration, the spirit of prophecy looks beyond the temporal blessings of Solomon's reign, to that of Him, whose name should endure for ever, and be continued as long as the sun: in whom men should be blessed, and with whose glory the whole earth should be filled.\*

3. In the forty-fifth Psalm, there is also found an instance, in which, while circumstances peculiar to Solomon are mentioned, a prophecy is delivered respecting the spiritual union of Christ and his church. There can be little doubt, that the Psalm has immediate reference to Solomon, and his marriage with the daughter of Pharaoh. And it certainly was, designedly, prophetic of Christ, to whom it is applied, and to whom alone it could be said with truth, "Thy throne, O God, is for ever and ever."<sup>b</sup>

It is, then, evident, that prophecies, originally applicable to Solomon, are also applied to the Messiah; and that the actions of Solomon's life are also made the means of conveying prophetic information respecting Him.

\* Compare Gen. xii. 3. xviii. 18. xxii. 18. with Acts iii. 25. Gal. iii. 8.

<sup>a</sup> Psalm lxxii. 17, 18, 19.

<sup>b</sup> Psalm xlv. 6. Heb. i. 8.

David, therefore, and Solomon, are respectively represented in Scripture as, in some degree, prefigurative of Christ. This prefiguration consisted in a similarity between the real actions of their lives, and the events in which Christ was engaged: and, having been made the object of prophecy, must have been designed. Consequently, both these distinguished persons may, without impropriety, be called types of Christ.

David, the man who, though despised and rejected of his brethren, "was raised up on high, the anointed of the God of Jacob,"<sup>c</sup> was a representative, perhaps declared,<sup>d</sup> and certainly implied, of that Ruler who came forth "as the light of the morning when the sun riseth, even a morning without clouds: as the tender grass springing out of the earth by clear shining after rain."<sup>e</sup> And the temporal protection of the people, under his reign, was the figure of that spiritual protection, which is emphatically called the sure mercies of David. And Solomon, the successor of David on his throne, to whom are applied the titles both of king,

<sup>c</sup> 2 Sam. xxiii. 1.

<sup>d</sup> Bp. Chandler's Defence, Chap. iii. Sect. 3. renders 2 Sam. xxiii. 1. "David the son of Jesse said; he said, who was exalted *as* the mighty One, to be *instead* of the Messiah of the God of Jacob, in the melodious psalms of Israel."

<sup>e</sup> 2 Sam. xxiii. 4.

and of the king's son,<sup>f</sup> endowed with "wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore,"<sup>g</sup> and the builder of God's temple, in like manner prefigured that Son of David, greater than himself, whose throne should be as the days of heaven:<sup>h</sup> "in whom are hid all the treasures of wisdom and knowledge,"<sup>i</sup> the maker and builder of a spiritual temple.

This method of considering the typical character of David and Solomon connects the kind of type, which they displayed, with that exhibited by other persons, who are more expressly declared to have been historical types.<sup>k</sup> The fact of correspondence is established by a different process; but the correspondence itself is of the same nature. The designed connection, deduced from the double fulfilment of prophecy, may be less obvious than when it is plainly declared, and laid down as the criterion of distinction; but its existence will hardly be denied by any one who examines, with care, how numerous the points of resemblance are, and how clearly the prophecies, which, by their completion, prove the connection to exist, allude to each series of events.

<sup>f</sup> Psalm lxxii. 1.

<sup>g</sup> 1 Kings iv. 29.

<sup>h</sup> Psalm lxxxix. 29.

<sup>i</sup> Col. ii. 3.

<sup>k</sup> See Hey's Lectures, Chap. xvii. Book I. 18.

This correspondence is confirmed, in a remarkable manner, by the terms which, in Scripture, designate Christ. David and Christ stand in the same relation, with respect to Jesse: the one as type, the other as antitype. Hence, the Messiah is often denominated David, and spoken of as the son of Jesse.<sup>1</sup> Solomon and Christ stand in the same relation, with respect to David: the one as type, the other as antitype. Hence, the Messiah is often denominated the Son of David. But the Messiah is never called, either in Scripture, or by the Jews, the Son of Solomon, because no such son was distinguished as a living representative of Christ.<sup>m</sup>

All these considerations lead to one conclusion: that David and Solomon, in addition to the great designs which they were made instrumental in accomplishing, were raised up by the Almighty to prefigure the Messiah: and that the prefigurations were, in every respect, completed in Jesus Christ.

<sup>1</sup> Isai. xi. 1, 10.

<sup>m</sup> See Bp. Chandler's Defence, Chap. iii. Sect. 3.





## LECTURE XI.

### THE BRASEN SERPENT.

JOHN iii. 14, 15.

*As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.*

HAVING already considered those historical types of Christ, which are mentioned in Scripture, and corroborated by prophecies, delivered before the appearance of the antitype, and subsequently fulfilled, we may now turn to those typical persons and events, which are ratified by the completion of prophecy, delivered by him who prefers a claim to the character of the antitype. One prominent event of this nature, is the erection of the brasen serpent by Moses.

The existence of a preconcerted connection between two series of events may be revealed with various degrees of precision. Their mutual relation may be so strongly marked, and so plainly asserted, that no one who believes the

authority of the writings, in which they are recorded, can doubt its reality. Or, on the other hand, although great similarity may exist, the intentional connection may be so faintly pointed out, that the most ardent mind may reasonably hesitate before it will draw the conclusion, that the one was designedly intended to prefigure the other. And, between the two extremes, there may be conceived any number of intermediate gradations.

Now, it is certain, that the lifting up of the brazen serpent is not plainly declared, either in the Old or New Testament, to have been ordained by God, purposely to represent, to the Israelites, the future mysteries of the Gospel revelation. And there appears no sufficient ground for concluding, that the serpent was *such* a type of Christ, as some men of fervid imagination have been anxious to shew, by an enumeration of fanciful resemblances. Still, some kind of connection between the two events seems to be intimated by Christ himself. And that intimation is made the foundation of a very remarkable prophecy, accurately fulfilled. We may, therefore, institute a cautious and unprejudiced enquiry, in order to discover what degree of preconcerted connection is set forth in Scripture, between the lifting up of the serpent, and the lifting up of the Son of

man. If any such connection were assumed by Christ, before the second event took place, the accompanying prophecy, since completed, invests his interpretation with infallible authority. And even if the inferred connection should be too slight to justify the conclusion, that the one event clearly prefigured the other, we still shall find, in the exact prophecy of Christ, one of those incontrovertible proofs, upon which the reality of his divine mission is founded.

The history of the brazen serpent is well known. When the time appointed for the wandering of the Israelites, in the wilderness, had nearly expired, the murmuring of the people, which had long been directed against Moses and his family, at length broke out into open rebellion against the Most High. "They journeyed from mount Hor, by the way of the Red Sea, to compass the land of Edom,"<sup>a</sup> through which they had in vain attempted to procure a passage.<sup>b</sup> Their steps were thus turned once more from the promised land of Canaan; "and the soul of the people was much discouraged because of the way. And the people spake against God and against Moses, saying, Wherefore have ye brought us up out of Egypt to die in the wilderness? For there is no bread, nei-

<sup>a</sup> Numb. xxi. 4—9.

<sup>b</sup> Numb. xx. 14. . . 21.

ther is there any water, and our soul loatheth this light bread." Their impiety was soon visited with a special judgment. "The Lord sent fiery serpents among the people, and they bit the people: and much people of Israel died. Therefore the people," terrified at the fearful visitation, "came to Moses and said, We have sinned: for we have spoken against the Lord and against thee: pray unto the Lord that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent," in form and colour like those which had been the instruments in producing the plague, "and set it upon a pole," or, perhaps, set it up for a sign: "And it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole: and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

Such is the simple and brief narration of this miraculous event. Of the fact itself there can be no doubt. Many experienced the salutary effects in the healing of their deadly wounds: and thousands were witnesses of its efficacy. The brasen serpent itself was, for many centuries, preserved among the people as a memorial

\* See Kidder's *Demonstr. of the Messiah*, Book I. chap. vii.

of the event.<sup>d</sup> Neither can there be any doubt, that the cure was supernatural. The Jews themselves well knew, that the effect was not produced, as has been fancifully asserted, by any subtle incantation,<sup>e</sup> nor by any human art, but by the power of God alone. They regarded the serpent as “a sign of salvation, to put them in remembrance of the commandment of the law.” For they knew that “he that turned himself toward it was not saved by the thing that he saw, but by Him who is the Saviour of all.”<sup>f</sup> Some of them, calling to mind the various promises, which had been made of old time to their fathers, instructed to look for that seed of the woman, which should bruise the serpent’s head,<sup>g</sup> deeply feeling, in their own hearts, their need of a physician, who should heal them of the plague of sin, knowing how strictly the Israelites were forbidden to make any image, and yet that Moses was expressly commanded to make this,<sup>h</sup>

<sup>d</sup> 2 Kings xviii. 4.

<sup>e</sup> Sir John Marsham attempted to shew, that the brazen serpent was a talisman. Canon Chronic. Ægypt. Sæcul. X. Sect. 9. See Calmet; Bible on Numb. xxi. 8. The notion is confuted in Shuckford’s Connection, Book. XII.

<sup>f</sup> Wisdom xvi. 6, 7.

<sup>g</sup> Gen. iii. 15.

<sup>h</sup> As early as the second century of the Christian Æra, the Jews acknowledged, that they could give no account of this apparent contradiction, unless the fact were considered typical of some future blessings. Justin Martyr, Dial. cum Tryphone, p. 322. B. Fol. Paris, 1636. See also Fagius on Numb. xxi. 9.

might even regard the serpent in the same light in which many of the Jews have since regarded it, as a sacramental emblem of some higher blessing, which it prefigured. But no intimation occurs in the canonical Scriptures of the Old Testament, that the miracle had a designed reference to any subsequent event. From the day in which Hezekiah destroyed the image, and called it Nehushtan, a brasen bauble, we read no more of that serpent, until the day when Christ Jesus held his conference with Nicodemus, a ruler of the Jews.

On that memorable occasion, he discoursed on subjects of the deepest interest. Founding his instruction on the acknowledged authority of those miracles, which proved him to be a teacher come from God, Christ opened to the astonished ears of the teacher of Israel, the wonders of the spiritual world. The necessity of a new birth, the difference between that which is born of the flesh, and that which is born of the Spirit, were laid down with the accuracy of perfect knowledge. Christ claimed to himself a degree of wisdom and power, to which no mere man could ever pretend. Nicodemus was no stranger to the emphatic question proposed by Agur, "Who hath ascended up into heaven or descended? who hath gathered the wind in his fists? who hath

bound the waters in a garment? who hath established all the ends of the earth? what is his name and what is his son's name, if thou canst tell?"<sup>1</sup> But such knowledge was too excellent for unassisted reason to attain. The question remained a hard saying which none could answer, until Christ then declared, that "no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven."<sup>2</sup> Having thus laid the sure grounds on which his high commission rested, Christ proceeds to speak, in the spirit of prophecy, of the causes which the mercy of God has rendered efficacious for the salvation of fallen man; the meritorious cause, his own sufferings and death, and the instrumental cause, sincere faith in those to whom the doctrine is propounded. Christ conveys this instruction to Nicodemus, by referring to the erection of the brasen serpent. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish but have eternal life."

Here, then, we find one, acknowledged to be a teacher come from God, in the beginning of his ministry, instructing a disciple well learned in all the customs and history of the Jews, by the delivery of a prophecy, the com-

<sup>1</sup> Prov. xxx. 4.

<sup>2</sup> John iii. 13.

pletion of which depended upon the similarity between the things which he was to suffer, and a wonderful and notorious event in the previous history of the Jewish nation. And in this prophetic assertion, two distinct circumstances of resemblance are pointed out; the outward act; the lifting up of the Son of man, as Moses lifted up the serpent in the wilderness; and the benefit, which the free mercy of God extended to those who looked with faith upon this symbol of salvation.<sup>1</sup>

The words in which the first part of this prophecy is expressed, are sufficiently clear to prevent any ambiguity in the application of them. The term, "to lift up,"<sup>m</sup> applied to the death of the cross, was so frequently used in that sense, that its meaning here cannot be mistaken: but being a figurative expression, it possessed precisely the degree of uncertainty which would prevent its exact signification from being known, until interpreted by the event. On two other occasions, our Saviour employed the same words for the same purpose. He referred the Jews for a more perfect knowledge of his mission, to the time when they should

<sup>1</sup> Σύμβολον σωτηρίας. Wisdom xvi. 6.

<sup>m</sup> See Pearson on the Creed, Art. IV. p. 200. Fol. 1676. Bochart. Hierozoicon. Lib. IV. Cap. xiii. p. 426. Schleusner. in voc. ὑψίσω.



have "lifted up the Son of man."<sup>a</sup> And at another time he declared, "I, if I be lifted up from the earth, will draw all men unto me." And "this" we know "he said, signifying what death he should die."<sup>o</sup> When, therefore, Christ said, "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up," he declared it to be determined in the Divine counsels, that he, who alone had come down from heaven, "who, being in the form of God, thought it not robbery to be equal with God," had now made himself of no reputation, and taken upon himself the form of a servant, and had been made in the likeness of man: and that, being found in fashion as a man, he should humble himself, and become obedient unto death, even the death of the cross.<sup>p</sup>

Every man, who has read the undisputed narratives of the evangelists, corroborated by the testimony even of their adversaries, knows how accurately this prediction was accomplished by the crucifixion of Christ. The resemblance between the two events, the lifting up of the serpent, and the lifting up of the Son of man, was perfect.

Still it was a resemblance, which a mere conjecture of Christ could hardly have devised ;

<sup>a</sup> John viii. 28.

<sup>o</sup> John xii. 32, 33.

<sup>p</sup> Phil. ii. 6, 7, 8.

and which no sagacity could have anticipated, when the first event occurred; even if the general circumstances of the second event could have been contemplated.

If an Israelite had conceived the idea of a prophet exciting the animosity of his countrymen, so as at length to be put to death at their instigation, the lifting up of the serpent would have conveyed to others no adequate notion of such a transaction. The fulfilment implied a most important political change. Crucifixion was not a Jewish, but a Roman, punishment. If Christ were guilty of blasphemy, of which they afterwards accused him, they had a law, and by that law he ought to die.<sup>a</sup> But death for such a crime would be inflicted by stoning.<sup>b</sup> It had been revealed, however, in the prophets and in the law, that the Messiah should suffer death upon the cross: and the fate of empires was so ordered as to complete the designs of Divine wisdom. And Christ himself, to whom the Spirit was given without measure, knew from the beginning all things which must be fulfilled: and what he foresaw he also foretold.

He knew, and he declared, that the Son of man must suffer many things, and be rejected by the elders, and chief priests, and scribes:<sup>c</sup> that they should condemn him to death, and

<sup>a</sup> John xix. 7.

<sup>b</sup> Lev. xxiv. 14, 16.

<sup>c</sup> Matt. xvi. 21.

“deliver him to the Gentiles, to mock, and to scourge, and to crucify him.”<sup>1</sup> And with full consciousness of this termination of his earthly ministry, he declared to Nicodemus, “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.”

The prophecy, thus delivered by Christ, appears also to illustrate the previous narrative of the sacred volume. There seems to be no assignable connection, between the lifting up of a brasen serpent, and the cure of those who had been bitten. It is not necessary to suppose, as some have done, that looking upon the serpent of brass would have naturally aggravated the deadly symptoms. But it is evident, that to cast a look upon such a representation had no intrinsic effect in producing the cure. To account for the benefit received, it might be sufficient to refer to the uncontrollable will of God, who will have mercy upon whom he will have mercy, by the means which his sovereign wisdom dictates. But it has pleased him, even in his miraculous acts, often to render his ways in some degree visible and intelligible: to work by means, to which He has attached some ordinary efficacy. To purify the waters of Marah by casting into them a tree,<sup>2</sup> or those of

<sup>1</sup> Matt. xx. 18, 19.

<sup>2</sup> Exod. xv. 25.

Jericho by infusing salt;<sup>2</sup> to heal a leprosy by washing in the waters of Jordan,<sup>7</sup> or a grievous boil by the application of a vegetable preparation,<sup>8</sup> were all instances, among many others, in which the immediate power of God was exhibited by preternaturally augmenting the effect of the natural means employed. Upon other occasions, the effectual fervent prayer of a righteous man was immediately answered, by the cure of the sick, or the restoration of the dead to life: the blessing, ordinarily promised to the prayer of faith, being thus increased, and bestowed in an extraordinary manner. But in the desert it pleased the Almighty to appoint an instrument, which in itself had manifestly no influence in producing the cure. The thing which the wounded Israelites saw could never save them. If the serpent had no reference to any future event, there is no apparent connection between the means and the end. If we conceive it to have designedly prefigured the lifting up of Christ upon the cross, this connection is supplied. Although they who were bitten could not be cured by the thing which they saw, they might be, and on this supposition they were, cured by Him who is the Saviour of all.

<sup>2</sup> 2 Kings ii. 21.

<sup>7</sup> 2 Kings v. 14.

<sup>8</sup> 2 Kings xx. 7. Isai. xxxviii. 21.

From the mode, then, in which Christ introduces the mention of the brasen serpent, from the manner in which the very peculiar prophecy of his own death is connected with it, from the accurate resemblance in the external circumstances, and from the absence of all other assignable connection between the means employed and the cure effected, it seems highly probable, that the lifting up of the serpent in the wilderness, was intended to prefigure the lifting up of the Son of man.

The conclusion, thus deduced from the correspondence in the external acts of the two events, is confirmed by the similarity in the effects which were produced, expressly pointed out by Christ: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: *that whosoever believeth on him should not perish, but have eternal life.*"

By the sin of our first parents, all mankind were far gone from original righteousness. In Adam all died. The sting of death, sin, was deeply fixed in our nature; and man lay exposed to the wrath of God, unable, by his own power, to raise himself from this state of misery: aptly represented by the fainting Israelites, extended upon the desert, dying with the mortal bite of the fiery serpents. But behold the mercy and loving-kindness of God.

While we were yet sinners, God sent into the world the promised seed of the woman, who should bruise the serpent's head. He gave his own Son to be made sin for us, although himself without sin,<sup>a</sup> to take upon him our nature, to pass a life of privation and suffering; to bear our griefs and carry our sorrows; to be despised, and rejected, and buffeted, and scourged, and to suffer death upon the cross: that as Moses lifted up the serpent in the wilderness, even so the Son of man should be lifted up; and that when so lifted up, he should draw all men unto him.

And the means, by which, as in Adam all died, even so in Christ all should be made alive, were precisely similar to those by which the brazen serpent, erected by Moses, was made efficacious to heal the Israelites. It was an act of faith, to which the wisdom of God attached an exclusive blessing. No other remedy was provided for the wounded Israelites, than to look upon the sign which Moses lifted up. Salvation is now proposed by no other means than by faith in the blood of Christ, who was in like manner lifted up upon the cross. All who looked upon the serpent of brass lived. All who believe in Christ shall not perish, but have eternal life. They who tempted and rebelled

<sup>a</sup> 2 Cor. v. 21.

against Christ in the wilderness, were destroyed of the serpents.<sup>b</sup> They who now tempt and rebel against him, by neglecting his revealed word, have no promise, and, therefore, can have no ground for hope, that they will be enabled effectually to resist "that old serpent, which deceiveth the whole world."<sup>c</sup>

Without pursuing the comparison by a deduction of any more minute coincidences, these resemblances are sufficient to shew a remarkable correspondence, between the effects produced by the elevation of the serpent in the wilderness, and the lifting up of Christ upon the cross. And the correspondence, being predicted by Christ himself, arises from no ingenious accommodation of circumstances accidentally similar. Christ, while delivering an undoubted prophecy, clearly fulfilled, points out the lifting up of the serpent in the wilderness, and the cure performed by it, as an event to which the circumstances and consequences of his own death should be like. In order, therefore, to fulfil the prophecy, as it was fulfilled, the two series of events were, by the Providence of God, to be made to correspond. And it is difficult to conceive any correspondence, unless, either the serpent, when it was so lifted up, intentionally prefigured the future death of Christ upon

<sup>b</sup> 1 Cor. x. 9.

<sup>c</sup> Rev. xii. 9.

the cross, or that death were adapted, if we may so speak, to an event previously indifferent. Now the lifting up of Christ on the cross was not an isolated fact. It was the great event so long predicted in the prophets,<sup>d</sup> and foreshadowed in the law.<sup>e</sup> Christ himself continually referred, during his life, to this termination of his ministry: and his followers, after his death, preached what was a stumbling-block to the Jew, and foolishness to the Greek,<sup>f</sup> as the foundation of all their hopes. When so vast a fabric harmonizes, in this manner, with a single event, we can scarcely avoid the conclusion, that the correspondence was designed from the beginning: that the connection between the lifting up of the serpent in the wilderness, and the lifting up of the Son of man upon the cross, was preconcerted, and therefore typical.

But whatever opinion may be formed respecting the typical character of the brazen serpent, indicated in the words of Christ, the practical doctrine, which those words convey, is of the highest interest to all.

There are few doctrines which have been more opposed, than that which attaches such pre-eminent importance to belief in Christ. Endless are the cavils and discussions to which

<sup>d</sup> Zech. xii. 10. Psalm xxii. 16, 17.

<sup>e</sup> Exod. xii. 46. See Lect. XIV, XV, XVI. <sup>f</sup> 1 Cor. i. 23.



it has given rise. But surely it is not for man to supply the secret connection, which the Almighty counsels have established, between an act performed, and the benefit received. No Israelite, burning with the wound of the fiery serpent, would have stayed to make the enquiry, "how can these things be?" before he looked up to the sign of salvation erected by God's command, that by looking he might live. The act of looking, might originally have been an indifferent act. But God commanded it to be performed; and it then became a duty.

So it is in spiritual things. God has thought fit, in his unerring wisdom, to make faith in his Son the indispensable means of salvation, to all those to whom the doctrine is propounded. The benefits freely proposed are incomparably greater than any which this world can offer: the pardon of sin; release from eternal death; the gift of everlasting life. What should be said of that man, who, instead of searching the revealed will of God to know, with certainty, whether these things be so, and receiving with thanksgiving such inestimable benefits, will continue to harden himself in sin, and refuse his assent, because he cannot precisely comprehend the mode, in which the relief is conferred? Yet this is the conduct of thousands.

If, then, the Son of man were lifted up,

“that whosoever believeth in him should not perish, but have eternal life;” if by grace we are saved, through faith, and that not of ourselves, since it is the gift of God:<sup>c</sup> it is most important, that we all consider whether we have this faith or not. Now to say, we believe, is most easy and most common. We are all Christians in name. And God alone can read the heart, and know how fervent and how effectual is the belief of any man. But there is one criterion by which all may, in some degree, judge of the insincerity of faith. No faith is sincere, which does not produce the fruits of a holy, pure, religious, charitable life. “A good man, out of the good treasure of the heart bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things.”<sup>d</sup> Actions, therefore, and actions only, shew to other men the truth and sincerity of religious principles. And if any man affect to possess a saving faith, while he indulges in the known practice of unrepented sin, the reply to his pretensions is made in the words of Saint James: “What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?” “Faith, if it hath not works, is dead being alone. Yea, a man may say, Thou hast faith, and I have

<sup>c</sup> Ephes. ii. 8.

<sup>d</sup> Matt. xii. 35.

works: shew me thy faith without thy works, and I will shew thee my faith by my works.”<sup>1</sup>

To those who thus sincerely, although imperfectly, endeavour to follow the precepts of our holy religion, the doctrine of the atonement is full of comfort. They feel, like the Israelites, the mortal bite of sin. They feel their moral strength fail. They know how widely the poison is spread: that the whole head is sick, and the whole heart faint. Still will they raise the eye of faith to Him who was lifted up, as Moses lifted up the serpent in the wilderness, that whosoever believeth in him should not perish, but have eternal life. They will contemplate the wonderful love of God thus shewed to his creatures. They will receive “the ministry of reconciliation: to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them:” “for he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.”<sup>2</sup>

<sup>1</sup> James ii. 14, 17, 18.

<sup>2</sup> 2 Cor. v. 19, 21.

## LECTURE XII.

JONAH A TYPE OF CHRIST.

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MATT. xii. 40.

*As Jonas was three days and three nights in the whale's belly ; so shall the Son of man be three days and three nights in the heart of the earth.*

IN the same manner in which Christ prophetically indicated the circumstances of his death, by a reference to the erection of the brazen serpent in the wilderness, he predicted the wonderful fact of his resurrection, by a corresponding allusion to the miraculous deliverance of the prophet Jonah. This prophecy affords indisputable proof of the Divine mission of Jesus: while the mode, in which it is delivered, appears to point out the remarkable coincidence between the history of Jonah, and the circumstances attending the resurrection of Christ, as the result of design.

On more than one occasion,\* the Jews, unsatisfied and unconvinced by the numerous

\* Matt. xvi. 1, 4. Luke xi. 16.

miracles which Christ had performed before their eyes, came to him, and required a sign; some token from heaven,<sup>b</sup> such as other prophets had exhibited,<sup>c</sup> and such as the promised Messiah was expected to perform:<sup>d</sup> a sign so manifest, and so decisively supernatural, as at once to remove every doubt. But the wisdom of God, which furnishes proof enough to satisfy the unprejudiced enquiry of the humble mind, will in no wise deviate from the course which seems good to Him, in order to remove the obstinacy of unbelief. Of all the wiles of infidelity, not one is more deceitful, than that which continually demands some newer and fuller proof, after sufficient evidence has been given. They, who refused to give credence to the merciful words and mighty works of Christ, would readily have found some subterfuge to elude conviction, had the very sign which they demanded been immediately afforded.

But although the ways of heaven were not, and could not be, the ways of man, God would not leave himself without witness. Christ promised them a sign: not, indeed, the sign from heaven which their presumption re-

<sup>b</sup> Luke xi. 16.

<sup>c</sup> Exod. ix. 22. Josh. x. 12. 1 Sam. vii. 9, 10. 2 Kings i. 10.

<sup>d</sup> Dan. vii. 9—14.

quired: but a sign greater than any which had before been shewn; in which heaven and earth should bear testimony to the divine character of Him who predicted and accomplished it. Jesus "answered, and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth."

It is scarcely possible for any prophecy to be expressed in terms more clear than these. The facts alluded to were well known to the Jews: they were contained in the volume of their canonical Scripture, which the Pharisees, and Scribes, and Sadducees all received with implicit deference. In that sacred book they read,\* that Jonah was commanded to "go to Nineveh, and cry against it:" but that he disobeyed the divine command; and rose up to flee from the presence of the Lord, and went down to Joppa, and entered into a ship to go to Tarshish. "But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken." The mariners then

\* Jonah i.

took counsel in their fear, and cast lots that they might know for whose cause the evil had come upon them: and the lot fell upon Jonah. The prophet acknowledged his guilt to be the cause of the great tempest which was upon them; and offered himself as a voluntary expiation. The mariners reluctantly yielded to necessity. "The men rowed hard to bring" the ship "to the land, but they could not:" and, having prayed to the Lord not to lay upon them innocent blood, they "took up Jonah, and cast him forth into the sea; and the sea ceased from her raging." But "the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights;"<sup>f</sup> again, "the Lord spake unto the fish, and it vomited out Jonah upon the dry land."<sup>g</sup>

All this was well known to the Jews, whom our Lord addressed. Whatever, therefore, was the precise nature of the sign which Jesus promised, its general features were marked with sufficient accuracy. The similarity could not be complete, unless the Son of man gave himself a voluntary and satisfactory offering for sin; were kept in the heart of the earth, three days and three nights, and at the end of that time restored, as Jonah was, to life. The evil

<sup>f</sup> Jonah i. 17.

<sup>g</sup> Jonah ii. 10.

and adulterous generation of the Jews might not understand the full import of this and other prophecies of Christ, predicting his resurrection after three days' imprisonment in the tomb: but, when he had been crucified and slain, they well remembered that such had been the tenor of his words: for "the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again;"<sup>h</sup> and they endeavoured, with impotent precaution, to prevent the completion of the sign.

The fulfilment of the prophecy was as accurate as the prediction was circumstantial. One sign of the prophet Jonah had been already actually shewn by Christ, and by no other person. For he too had slept amidst all the terrors of a storm; had been awakened by his alarmed companions in their anxiety for their safety; and had convinced them, that he was indeed a prophet, by causing the wind to cease, and allaying the raging of the waves.<sup>1</sup> But a greater sign was still to come. As Jonah was judged by the very persons for whose deliverance he offered his life a ransom; so was Christ brought before his own, who received him not. As the mariners delayed to

<sup>h</sup> Matt. xxvii. 62, 63.

<sup>1</sup> Matt. viii. 23—27.



execute sentence upon Jonah; so the governor himself, who condemned Christ, made fruitless efforts to save him; and endeavoured to exculpate himself from the guilt of innocent blood.<sup>k</sup> As the effects of God's temporal judgment ceased, when the prophet Jonah was cast into the sea; so his wrath was turned away from a guilty world by the death of Christ. As Jonah was given up to destruction; so Christ suffered, was dead, and buried. But the holy One of God saw not corruption. At the predicted time, he broke the bands of death, under which it was not possible he should be retained, and shewed himself alive by many infallible proofs.

It would be superfluous, on the present occasion, to dwell at any length upon the evidence, by which this fundamental part of our holy faith is established. Friends and enemies, the keepers who did shake and become as dead men, the angels from heaven who declared that Christ was risen, testified to the world the reality of this great event. He held converse with those who had known him personally before his death; being seen of them forty days.<sup>l</sup> He was seen of Peter, then of the twelve: after that, he was seen of above five hundred brethren at once;<sup>m</sup> of whom the

<sup>k</sup> Matt. xxvii. 24.

<sup>l</sup> Acts i. 3.

<sup>m</sup> 1 Cor. xv. 5, 6.

greater part were appealed to as living witnesses, by those, who, forsaking all their usual employments, submitted to persecution and danger, and death, that they might publish the fact. To be a witness of this, was the principal qualification of the apostolic office: to preach the resurrection, the principal part of the apostolic duties. Upon this they built all their hopes of present influence, and future glory. If there be one fact established upon sure grounds, that fact is the resurrection of Christ.

We know, then, and are well assured, that Christ, at different times during his life, predicted his own death, and that after three days he should rise again: that one of those predictions was founded upon a comparison in time and circumstances, between the deliverance of the prophet Jonah from the fish, which God had prepared to swallow him up, and that of Christ from the heart of the earth: and that this prediction was fulfilled by a miracle, to which even the volume of Scripture itself affords no parallel.

Whatever interpretation Christ, who so prophesied, and so rose from the dead, put upon the words of Scripture, that interpretation we must receive as indisputably true. And it is to be considered, whether the studied

introduction of so singular a fact, into the prediction of an event still more astonishing, does not indicate some kind of preconcerted connection between the two events.

Now there is something very remarkable in finding this narrative of the prophet Jonah, and this only, among the canonical Scriptures of the Jews. In those writings, we might expect to find most fully recorded, and most carefully preserved, the prophecies which immediately relate to themselves. And this is the case with the other prophets of the Old Testament. Their predictions related either directly, or indirectly, to the Israelites. Those inspired men prophesied to the selected people of God, and laboured principally to keep alive the expectation of the coming of the Messiah. Yet many of their predictions immediately applied to the temporal affairs of their countrymen; or foretold to them the fate of those powerful enemies, whose political state had the greatest influence upon their national welfare.

Now the book of Jonah refers not to the Israelites. Although he was a prophet in Israel as early as the days of Jeroboam, the son of Joash,<sup>n</sup> the words of the prophecies, in which he promised peace to the afflicted people, have

<sup>n</sup> 2 Kings xiv. 25.

not been written and preserved, by the Spirit of God, for the instruction of after ages. The recorded prophecies which he delivered, and the warnings, which he was commissioned to preach, were directly addressed to a distant and a hostile people: and they were addressed without producing an effect which had much, if any, influence upon the Jewish nation. The prophet was called from his own country, and his father's house, and was compelled to do the Lord's bidding. He fled from the presence of the Lord: and was miraculously taken from the course which he had proposed to himself; rescued from impending destruction; and sent to preach to the city of Nineveh. The Ninevites repented at the preaching of Jonah: "And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not."<sup>o</sup> The only addition which is made to this narration, in any part of Scripture, is the history of the anger, and reproof of the prophet, when the punishment which he had predicted was suspended.

The book of the prophet Jonah, then, has this singularity; it has no immediate connection with the history of the Israelites, among whose Scriptures it is recorded; while the pro-

<sup>o</sup> Jonah iii. 10.

phesies of Jonah, to themselves, are not so preserved.

Still, the miracle performed in the preservation of Jonah, the detail of which forms so large a part of the history, and is related with scrupulous minuteness, stamps an importance upon the whole transaction; and, undoubtedly, was neither performed nor recorded in vain. Yet it may be doubted,<sup>p</sup> whether the miracle was ever advanced by Jonah, as affording the credentials of his high commission to the people of Nineveh; or as corroborating his claims to the title of a prophet in his own country. Both the history, and the miracle, appear to stand, in the Old Testament, as events unaccompanied by any direct consequence.

The observation of this fact would naturally lead us to look beyond the history itself, for its full explanation. And the analogy, suggested by a careful perusal of the other books of the Old Testament, would further direct our enquiry to some part of the Gospel dispensation, to see if any connection can be discovered between the transactions in which Jonah was engaged, and any subsequent events.

That very connection appears to be indicated in the prophecy of Christ. His assertion brings together, on indisputable authority, two

<sup>p</sup> Compare Matt. xii. 39—41. xvi. 4. Luke xi. 29, 30, 32.

distant and astonishing events, as objects of comparison: the exactness of the correspondence being the measure of the accuracy with which the prophecy was to be fulfilled. The sign of the prophet Jonas was no ordinary sign. Since the creation of the world, it was not heard, that any other man had come in such peril of his life, and been so miraculously preserved. No other event afterwards occurred, in any degree similar. Yet Christ singled out this remarkable sign, as connected with the conclusive evidence of his divine commission. "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Between the sign shewn by Jonah, and the sign afterwards exhibited in the resurrection of Christ, the correspondence is most exact. The similarity is so perfect, both in the circumstances, which are very peculiar, and in the time, in which there is nothing remarkable, except its coincidence with this and other predictions,<sup>1</sup> that it could hardly have escaped the notice of any person who became acquainted with the two events after their completion.

<sup>1</sup> Hosea vi. 2. John ii. 19, 21. Mark x. 34.

But the very closeness of the resemblance, which would render subsequent observation comparatively easy, entirely removes the supposition of any conjectural application, before the fulfilment. Jesus knew that Jonah had been swallowed up, and restored to life after three days. But He only, who knoweth all things, could have known, that in like manner, Jesus should be buried, and in three days should rise again: and He only, with whom all things are possible, could have fulfilled the prediction, by so raising up Jesus on the third day.

Thus the narrative, contained in the book of the prophet Jonah, is connected with the events of the gospel history: and we can scarcely avoid concluding, that the Providence of God, which preserved his prophet from destruction, and recorded the circumstances of his delivery, directed the course of that miraculous event, so as to prefigure the death and burial of Christ, and the very time during which his body should be retained in the grave. The previous history of the prophet corresponds, in a remarkable manner, with the events of the life of Christ; and the repentance of the heathen Ninevites, at the preaching of Jonah, formed no faint emblem of the conversion of the gentile world to the true faith; a work which was first commanded to be

undertaken by the apostles of Christ, after his resurrection; and by preaching the resurrection was principally effected.

The book of the prophet Jonah, then, no longer appears as a portion of holy writ unconnected with the general scheme of revelation. It contained a shadow of good things to come. The typical event was not calculated, like direct prophecy, to raise any previous expectation of the corresponding miracle in the Messiah's restoration to life; it might not, even when pointed out by our Lord, distinctly inform his hearers as to the precise degree of similarity for which they were to look: but they who are now enabled, by the grace of God, to read in his word the whole series of his dealings with the world, will receive, from the evident and predicted connection of these two distant events, an accession of faith, a fresh confidence in their religious truth. They will recognise the highest wisdom in recording and preserving this part of the history of Jonah. They will consider the prophet, under the immediate and forcible control of a direct Providence, unwillingly made the instrument of warning the luxurious Ninevites to repentance, and unconsciously prefiguring, in his miraculous deliverance, the resurrection of his Saviour and his God. Thus,



the more closely we examine the events related in Scripture, the more convincing proofs do we obtain, that one Providence has directed, and one Spirit recorded them.

It is true, that the *fact* of the resurrection is not to be proved by prophecy, nor by type. That is established upon evidence alone. It is true, that the importance of the resurrection requires not to be corroborated by aids drawn from such a source: for that is sufficiently apparent, from every page of the New Testament: it is the very corner-stone of the gospel fabric. But it is satisfactory to perceive the same great event gradually revealed to mankind, at sundry times, and in divers manners. To behold Isaac received again from the dead, "in a figure,"<sup>r</sup> and the sign of the prophet Jonah circumstantially displaying the same important event.

But the resurrection of Christ is not to be considered only as a miraculous fact, long predicted and prefigured. It is most intimately connected with all that we believe, and all that we hope. "If we believe that Jesus died and rose again, even so, them also which sleep in Jesus, will God bring with him."<sup>s</sup>

One principal object of the Christian dispensation was, to bring life and immortality

<sup>r</sup> Heb. xi. 19.

<sup>s</sup> 1 Thess. iv. 14.

to light. Independently of revelation, man never did, nor ever could, know, with certainty, that death was not the termination of his existence. He might argue from an assumed analogy between the material and spiritual world. He might reflect upon the intrinsic difference between man, endowed with the power of thought, and the mere beasts that perish. He might breathe many an ardent aspiration after a futurity of happiness, and an endless improvement of his faculties: but his most successful labours served rather to nourish his hopes, than to convince his judgment: they could do little more than shew the possibility of a future life after death. Even in the revelation which God made of his will, the knowledge of a resurrection was not at first fully displayed. There were, doubtless, many holy men of understandings more enlightened than those of their fellows, who looked with confidence to the implied promises of future glory. These knew that the righteous had hope in his death:<sup>c</sup> that when the dust returned to the earth as it was: the spirit returned to God who gave it.<sup>u</sup> They knew that death should be swallowed up in victory:<sup>x</sup> that their dead men should live,<sup>y</sup> and be

<sup>c</sup> Prov. xiv. 32.<sup>u</sup> Eccles. xii. 7.<sup>x</sup> Isai. xxv. 8.<sup>y</sup> Isai. xxvi. 19.

ransomed from the power of the grave:<sup>a</sup> that they who sleep in the dust of the earth, should awake, some to everlasting life, and some to shame and everlasting contempt:<sup>a</sup> and they trusted, when they should awake, to be satisfied with the likeness of God.<sup>b</sup> But it was not till Christ rose from the dead, and became the first-fruits of them that slept, that the full assurance of the nature and manner of the resurrection was made known to man.

Since the resurrection of Christ, the high destinies of man have been clearly revealed. That which was contemplated only with timid hope, has become an object of definite and certain knowledge. No one will now say, that it is a thing incredible, that God should raise the dead,<sup>c</sup> when Christ himself, in his human nature, has triumphed over the powers of darkness. No one will now say, that there will be no resurrection of the dead. For Christ himself, who so died and rose again, declares "the hour is coming, in which all that are in the grave shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."<sup>d</sup>

<sup>a</sup> Hosea xiii. 14.

<sup>a</sup> Dan. xii. 2.

<sup>b</sup> Psalm xvii. 15.

<sup>c</sup> Acts xxvi. 8.

<sup>d</sup> John v. 28.

In that judgment, then, shall the men of Nineveh rise up with this generation, and condemn it? "They repented at the preaching of Jonas." The first day, in which they heard the terrors of the Lord, was the first also which witnessed their contrition and amendment. But, "behold, a greater than Jonas is here:"<sup>e</sup> greater in his office, greater in his power. The judgment, which he threatens on the disobedient, is more fearful: the reward, which he promises to the obedient, more glorious: the motives to repentance more noble: the means of grace more full and more effectual.

We all profess to look to the resurrection as the consummation of all our hopes. But we can never reflect too frequently, that those promises of God, animating and encouraging as they are, are made only to the sincere, the penitent, and the reformed. To "them who, by patient continuance in well doing, seek for glory, and honour, and immortality."<sup>f</sup> If we would attain the promises, some change, analogous to the resurrection for which we look, must be begun, even in this life. We must be planted in the likeness of his death, if we would be planted in the likeness of his resurrection.<sup>g</sup> We must die to sin, and rise again


<sup>e</sup> Matt. xii. 41.

<sup>f</sup> Rom. ii. 7.

<sup>g</sup> Rom. vi. 5.

unto righteousness: we must cease to do evil, and learn to do well. We must mortify our members which are upon the earth. We must here endeavour, by the use of all the means which the Providence of God has granted, to be transformed by the renewing of our minds,<sup>h</sup> to be made like our heavenly Saviour in humility, in piety, in the devotion of every thought and wish to the will of God, if we would look with confidence to a happy resurrection hereafter.

<sup>h</sup> Rom. xii. 2.



## LECTURE XIII.

THE ALLUSION MADE BY OUR LORD TO THE  
MANNA GIVEN IN THE WILDERNESS  
TO THE ISRAELITES.

JOHN VI. 32, 33.

*Jesus said unto them, Verily, verily, I say unto you,  
Moses gave you not that bread from heaven; but my  
Father giveth you the true bread from heaven.  
For the bread of God is he which cometh down from  
heaven, and giveth life unto the world.*

THE mode in which Christ here makes allusion to the manna, which the Israelites ate in the wilderness, is different from that in which he refers to the brasen serpent, and to the miraculous preservation of the prophet Jonah. In the passages which contain those references, our Lord himself suggested the historical facts as subjects of comparison with the events, which he predicted at the same time. The selection, therefore, and the application, were both made on his own authority; ratified by the miracles which he had previously wrought, and confirmed by the completion of the accompanying prophecy. It has already been

argued, that such a selection of those facts points them out as events designedly prefigurative of the corresponding events in the death and resurrection of Christ.

But the same reasoning will not precisely apply to the subject of our present consideration. Upon attentively perusing the discourse, in which Christ compares his person and his doctrine, with all its consequences, to the bread which came down from heaven, it will be perceived, that the subject was suggested by the observations of the Jews themselves, who first referred to that miraculous fact; and it will, perhaps, appear more probable, that the allusion which our Lord was thus led to make, and the comparison which he instituted, were intended rather to enforce his doctrine by an apposite illustration, than to infer a preconcerted connection, between the sending of the manna, and his own coming into the world.

Still, as this allusion has often been considered to point out the manna as a designed type of Christ, was made the foundation of a direct prophecy, and is, at least, an instance in which Christ founded his own instruction to the Jews upon a well known event in their history; its discussion may, without impropriety, be introduced in this part of our present enquiry.

A brief review of the passage, in which the allusion is contained, compared with some other discourses, in which our Lord introduced similar illustrations, will be the easiest method of ascertaining the general import of the reference, and will shew how naturally it arose out of the subject in question.

Jesus had performed, in the desert of Bethsaida, one of his most mighty works, the only miracle which is recorded by all the four evangelists. He had fed five thousand men with a few barley-loaves, and two fishes. He had again convinced his disciples, that he was the Son of God,<sup>a</sup> by walking upon the water, and calming the boisterous wind: and, having landed on the coast of Gennesaret, near to Capernaum, gave additional proof of his miraculous power, by making perfectly whole as many as were brought unto him, from the villages, or city, or country.<sup>b</sup> The day following that on which the people had been miraculously supplied with food, they who had witnessed the transaction, having in vain sought Jesus in the desert, took shipping and came to him to Capernaum: and having found him in the synagogue,<sup>c</sup> they addressed him with surprise and reverence, and “said unto him, Rabbi, when

<sup>a</sup> Matt. xiv. 33.

<sup>b</sup> Matt. xiv. 36. Mark vi. 56.

<sup>c</sup> John vi. 59.



camest thou hither?" If Jesus had been anxious to satisfy incredulity, by multiplying the proofs of his Divine mission, he might now have referred the enquirers to the eye-witnesses, who had just seen him suspending, by his power, the established laws of nature. If he had sought personal aggrandisement, the respect with which he was accosted, by the very men who would, the day before, have taken him by force, to make him a king,<sup>d</sup> might have been improved, in such a manner as to satisfy the most aspiring ambition. But the kingdom of Jesus was not of this world. As was customary in his discourses,<sup>e</sup> instead of answering their questions of curiosity, or courting popular applause, he chose rather to address himself immediately to the instruction of those with whom he conversed. He knew the heart, and declared, that they sought him, not from a thorough conviction of his Divine authority, so miraculously attested before them; but because they did eat of the loaves and were filled. Then, adopting a figure familiar to the Jews,<sup>f</sup> and immediately suggested by the subject of his discourse, he added, "Labour not for the meat which perisheth, but for that meat which endureth

<sup>d</sup> John vi. 15.

<sup>e</sup> Luke xiii. 23. John xii. 34.

<sup>f</sup> Psalm xix. 10. cxix. 103. Prov. ix. 5. Jer. xv. 16.

unto everlasting life; which the Son of man shall give unto you: for him hath God the Father sealed,"<sup>c</sup> with the Spirit: him hath He proved to be the Messiah, by the signs which He has enabled him to perform.

The Jews understood the easy metaphor under which the instruction of Jesus was couched; they knew, that the labourer was worthy of his hire; and, according to their customs, might eat of the things in which he laboured, of the fruit of the vine, or of the fig-tree, or of the corn field.<sup>b</sup> They demanded, therefore, in reply, upon what conditions they might partake of the blessings thus provided. "What shall we do," in what employment shall we engage, "that we might work the works of God," and thereby qualify ourselves for that food which endureth for ever? "Jesus answered, and said unto them, This is the work of God, that ye believe on him whom he hath sent." To believe, therefore, on him whom God the Father had so sealed, is the means of becoming a partaker of that heavenly food. This interpretation, given by Christ himself, will serve to explain the whole of the succeeding passage, in which the same course of illustration is pursued. But many of the Jews refused thus to be-

<sup>c</sup> John vi. 27.

<sup>b</sup> See Lightfoot on John vi.

lieve. If Jesus had bid them do some great thing, they would perhaps have done it.<sup>1</sup> But this simple doctrine, believe and live, so different from any which they had before heard, required, in their estimation, to be established by some greater proof. "They said, therefore, unto him," as at other times,<sup>k</sup> "What sign shewest thou, then, that we may see, and believe thee? What dost thou work?" We know that when the Messiah cometh, he shall be a prophet like unto Moses, who shewed signs from heaven. Thou hast fed a multitude miraculously, by increasing the quantity of bread; but Moses fed the whole people of Israel for forty years: "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat:"<sup>l</sup> and our traditions have led us to expect, that the latter Redeemer shall perform the same miracle.<sup>m</sup> The reply of Jesus was to this effect; The very sign which ye demand is now exhibited before you. Moses gave you not the bread from heaven; but my Father is giving you the true bread from heaven. For that is the bread of God, which is distinguished by two characteristic marks, "it cometh down from

<sup>1</sup> 2 Kings v. 13.

<sup>k</sup> Matt. xii. 38. John ii. 18.

<sup>l</sup> Psalm lxxviii. 24.

<sup>m</sup> See Lightfoot on John vi. 31.

heaven, and giveth life," not to a selected few, but "to the whole world."

Many of the Jews now understood our Lord's discourse sufficiently to perceive how desirable were those blessings, which he promised under this inviting figure. They said, therefore, unto him, "Lord, evermore give us this bread." But they yet knew not precisely what they asked. Jesus, therefore, proceeded to explain, more fully, the sense of his assertion; declaring that the two signs of the bread, which came down from heaven, were completed in himself. "Jesus saith unto them, I am the bread of life. He that cometh to me, shall never" spiritually "hunger; and he that believeth on me, shall never thirst."<sup>a</sup> Such perfect confidence shall he attain in the evidence of my mission, and such faith in my doctrines, that he shall become partaker in the blessings to be purchased by the atonement for sin, and the privileges thereby obtained to the faithful. Ye demand a sign, that ye may see and believe me. "But I said unto you, That ye also have seen me, and believe not." Still, although ye believe not, others will. "All that the Father giveth me shall come to me; and him that cometh to me, I will in no wise cast out."<sup>o</sup> Then Jesus declared, that he thus came down

<sup>a</sup> John vi. 35.

<sup>o</sup> Ver. 36, 37.

from heaven to do his Father's will: and announced the particulars in which that will consisted.

“The Jews then murmured at him, because he said, I am the bread which came down from heaven.”<sup>p</sup> They considered him only as Jesus, the son of Joseph, whose father and mother they knew.<sup>q</sup> In answer to this objection, our Lord further declared the necessity of God's preventing and assisting grace, before any man could be induced to believe and to obey. “No man can come to me, except God the Father draw him: and I will raise him up at the last day.”<sup>r</sup> The prophets of old time, taught you to look for this divine teaching in the latter days. “It is written in the prophets, And they shall be all taught of God.<sup>s</sup> Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father.”<sup>t</sup>

Our Lord's discourse is thus brought back to the fact of his descent from heaven, as the bread of life. And he then proceeds to explain the manner in which the second characteristic of the true bread from heaven, the giving of life to the whole world, appertained to himself.

<sup>p</sup> John vi. 41.

<sup>q</sup> Ver. 42.

<sup>r</sup> Ver. 44.

<sup>s</sup> Isai. liv. 13.

<sup>t</sup> John vi. 45, 46.

“ Verily, verily, I say unto you, He that believeth on me, hath everlasting life: I am that bread *of life*. Your fathers did” indeed “eat manna in the wilderness, and” yet “are dead.”<sup>1</sup> The manna in the wilderness, therefore, however miraculous, could not be truly that bread from heaven of which Jesus spake: for “this is” the property of “the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and, the bread that I will give is my flesh, which I will give,” not for the temporal preservation of a few individuals, but “for the” eternal “life of the” whole “world.”<sup>2</sup>

In these words, Christ gave a plain prophecy of his own death, as an atonement for sin. But this doctrine appeared still more unintelligible, to many of the Jews, than the preceding. They put their own construction on the figurative words of Christ, as if he should give the flesh of his body to be eaten: and “strove among themselves, saying, How can this man give us his flesh to eat?”<sup>3</sup> Jesus, in reply, adopted their own interpretation of his words, repeated his former declaration in still more forcible terms, and, continu-

<sup>1</sup> John vi. 47, 48, 49.

<sup>2</sup> John vi. 50, 51.

<sup>3</sup> Ver. 52.

ing the same metaphor, added the circumstance of drinking his blood, as necessary to salvation. He spake figuratively of that partaking in the atonement, purchased by the sacrifice of his body which was given, and his blood which was shed, and of that future communion with him, which is promised to true believers; at the same time plainly intimating the nature of the rite, which he should afterwards institute, in commemoration of the sacrifice which he had just predicted.\* “Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.”<sup>a</sup>

Having thus declared, in language sufficiently intelligible, although figurative, the nature of that true bread from heaven, Jesus, in conclusion, repeats the terms of his first proposition; “This is that bread which”

\* See Waterland on the Eucharist; chap. vi.

<sup>a</sup> John vi. 53..57.

really "came down from heaven: not as your fathers did eat manna and are dead. He that eateth of this bread shall live for ever."<sup>b</sup>

Now, upon reviewing the natural and unforced allusion, made by our Lord, to the manna which the Israelites did eat in the wilderness, it may certainly admit of much doubt, whether it were intended by him to indicate any designed connection between that bread, which was given from heaven, and himself. It must be remembered, as was before noticed, that the circumstance in the Jewish history is not selected by Christ, and explicitly applied to himself. The mention of it naturally arises from the discourse in which he is engaged. It is first suggested by the Jews themselves, and its developement is made in those points, which their successive objections unfold.

Neither must the figure, by which his instruction is first delivered, be considered as one which was new and strange to his hearers. This discourse was made in the synagogue, whither the Jews resorted to hear the Scriptures. The images presented in the phraseology of their sacred books, and preserved in the traditional learning of their scribes, would be fresh in their minds. They had heard the words, which Solomon ascribes to the person

<sup>b</sup> John vi. 58.



of Divine Wisdom; "Wisdom hath builded her house....she crieth upon the highest places of the city, Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled."<sup>e</sup> And they knew that the meaning of the invitation was, that they should "forsake the foolish and live: and go in the way of understanding."<sup>d</sup> They had been familiarised to the forcible imagery of Isaiah. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money, and without price."<sup>e</sup> And they knew also the exposition of this invitation, given by the prophet himself; "Incline your ear, and come unto me: hear, and your soul shall live."<sup>f</sup> And the interpretations of their law, abounded in similar expressions.<sup>g</sup> The Jews, therefore, who heard the words of Christ, exhorting them to "labour not for the meat which perisheth, but for that which endureth unto everlasting life," would well understand instruction, conveyed in words adapted to their previous conceptions and habits of thought.

<sup>e</sup> Prov. ix. 1...5.

<sup>d</sup> Prov. ix. 6.

<sup>e</sup> Isai. lv. 1.

<sup>f</sup> Ver. 3.

<sup>g</sup> See Whitby on 1 Cor. x. 3.

Our Lord himself, on other occasions, took advantage of the circumstances in which he was placed, in order to introduce his instruction under the same familiar image, or by allusions of a similar kind. To the woman of Samaria he proposed the saving doctrines of the Gospel, by the figure of "living water," suggested by the subject of their conversation. Jesus said unto her, "Whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him shall be in him a well of water, springing up into everlasting life."<sup>h</sup> Soon after, when "his disciples prayed him, saying, Master, eat;" his reply was, "I have meat to eat that ye know not of." "My meat is to do the will of him that sent me, and to finish his work."<sup>i</sup>

Again, Jesus was in the synagogue on the feast of tabernacles. The eighth and last day of the feast was come, which the traditions of the Jews had invested with peculiar solemnity. The water from the pool of Siloam was collected in the golden vessel, and brought with the voice of the people, crying, "With joy shall ye draw water out of the wells of salvation,"<sup>k</sup> and with singing, and with the sound of the trumpet, to the priest; who

<sup>h</sup> John iv. 13, 14.

<sup>i</sup> John iv. 31, 32, 34.

<sup>k</sup> Isai. xii. 3.

poured it, mixed with wine, upon the sacrifice, as it lay upon the altar.<sup>1</sup> Jesus permitted not to pass unnoticed a scene so calculated to attract the imaginations of the people. He adopted the words suggested by the occasion; and “stood, and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth in me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit.”<sup>m</sup>

Our Lord addressed his own disciples, in a similar manner, soon after he had performed a miracle, analogous to that which is the basis of our present enquiry, by feeding four thousand men, as related by Saint Matthew and Saint Mark.<sup>n</sup> His disciples had forgotten to take bread: “Then Jesus said unto them, Take heed, and beware of the leaven of the Pharisees, and of the Sadducees.”<sup>o</sup> And when they understood not, Christ referred them to the two miracles which he had performed, at once to remind them, that they needed not to be careful for the meat which perisheth, and to recal to their minds the

<sup>1</sup> See Bishop Lowth on Isai. xii. 3.—Lightfoot and Whitby on John vii.

<sup>m</sup> John vii. 37, 38, 39.

<sup>n</sup> Matt. xv. 32...38. Mark viii. 1...9.

<sup>o</sup> Matt. xvi. 5, 6.

discourse, which St. John only<sup>p</sup> records to have followed the first miracle; the discourse in which the doctrines and person of Christ were presented under the figure of the bread, which came down from heaven. "Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees."<sup>q</sup>

These instances are sufficient to shew how frequently our Lord, in his discourses, adopted a style already familiar to his hearers, by propounding his doctrines under the image of material food. The mode of illustration in them all is similar, and in many of them there is no appearance of any typical allusion.

In the instance which we have now been considering, the connection between the circumstances produced by the Jews, and the instruction derived from them, appears too incidental to be adduced as a proof, that our Lord implied a preconcerted connexion between the

<sup>p</sup> Saint Matthew here *alludes* to a discourse of our Lord, which he does not record: while Saint John, who relates the discourse, makes no mention of the subsequent allusion to it. Many coincidences of this nature, evidently undesigned on the part of the Evangelists, are found in the Gospels. These might be expected in independent narratives, made by artless persons, who were conscious of the truth of what they related, and, therefore, regardless of appearances; but they are entirely inconsistent with the supposition of any collusion.

<sup>q</sup> Matt. xvi. 12.

manna which fell in the wilderness, and his own person and doctrines: we have, therefore, no sufficient ground to conclude, upon his authority, that the one was historically typical of the other.

That the manna in the wilderness had, indeed, some designed reference to the Christian dispensation, may appear sufficiently, from the argument which St. Paul, in his Epistle to the Corinthians,<sup>f</sup> founds upon that connection. But the consideration of that argument will be introduced with greater propriety among those types, which require us to assume the divine authority of Scripture, in order to establish their existence.<sup>g</sup>

If, however, the comment of our Lord, upon the Jewish history, do not necessarily imply any such typical relation, it must still be regarded with the utmost reverence and attention. It unfolds doctrines of the most momentous import, immediately ratified, as well by the miracle which he had performed, as by the foreknowledge, which it implies, of his own death for the sins of the whole world. All the words, indeed, which Christ gave to the world, are dignified with the authority of truth: for "him hath God the Father sealed."<sup>h</sup> But this discourse is confirmed, as many others are,

<sup>f</sup> 1 Cor. x. 3.

<sup>g</sup> Lect. XVII.

<sup>h</sup> John vi. 27.

by its intimate union with a miraculous fact, and a fulfilled prophecy. The doctrine is connected directly with the miracle; and the prophecy inseparably interwoven with the instruction.

This doctrine is, that whoever partakes of the benefits of his propitiation made for sin shall have eternal life: and that there is no other mode by which men can be saved. These benefits are given by the free grace of God; and are ordinarily conveyed to the mind of man by the means which he has provided. Doubtless they *may*, by his mercy, be extended to those, who lived before the coming of Christ upon earth; and to those who now live where the sound of the Gospel has not yet been heard. But of us, who have long received the doctrines of life, is clearly required a compliance with the appointed means of improvement. We must have faith; for this is the work of God, that we believe on him whom he hath sent." We must hear his word, and must spiritually eat the flesh of Christ, and drink his blood in the sacrament of his Church.

But, besides this doctrine, so intimately connected with the illustration of our Lord, his words contain also practical instruction, on the

" John vi. 29.

importance of working out our salvation, and encouragement to persevere. The sum of that instruction is briefly comprehended in these words: "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you."<sup>x</sup>

There is little fear, in these days, that any one should so misinterpret the words of Christ, as to conclude it unlawful to labour at all for the support of the present life. The fruitful annals of heresy offer, indeed, instances of those, who so perverted the meaning of Scripture, forgetful of the example and commands given us by St. Paul, and the apostles.<sup>y</sup> The danger with us is of an opposite nature. Day after day, and year after year, "man goeth forth to his work, and to his labour,"<sup>z</sup> for the meat which perisheth. For this end, no toil is considered too irksome, no exertion too long continued. He is made to possess months of vanity; and wearisome nights are appointed to him.<sup>a</sup> He will compass sea and land: he will expose himself to the pestilence that walketh in darkness; and to the arrow that flieth in the noon-day. This is the object of

<sup>x</sup> John vi. 27.

<sup>y</sup> Acts xviii. 3. xx. 34. 1 Cor. iv. 12. 1 Thess. iv. 11.  
<sup>z</sup> Thess. iii. 10.

<sup>a</sup> Psalm civ. 23.

<sup>a</sup> Job vii. 3.

his daily care, and of his nightly dreams. He thus "walketh in a vain shew," and is disquieted in vain. "He heapeth up riches, and knoweth not who shall gather them."<sup>b</sup>

Such labour, which reason alone would disapprove, our Lord condemns. Labour not *thus* for the meat which perisheth: but rather labour for that meat which endureth unto everlasting life, which the Son of man shall give unto you. The means of so labouring are afforded us by Christ. His invitation still is "Ho, every one that thirsteth, come ye to the waters: and he that hath no money; come ye, buy and eat: yea, come buy wine and milk, without money, and without price. Wherefore do ye spend your money for that which is not bread, and your labour for that which satisfieth not? Incline your ear and come unto me: hearken and your soul shall live."<sup>c</sup> The means of knowledge, by his Scriptures; the means of grace, by searching those Scriptures, and partaking of his holy ordinances; the means of justification and sanctification, by the merits of his death, and the influence of his Holy Spirit—all these are freely bestowed upon such as labour earnestly for the bread of life. Still, our own endeavours, our constant, persevering exertions, are indispensable. We must work out our own sal-

<sup>b</sup> Psalm xxxix. 6.

<sup>c</sup> Isai. lv. 1, 2, 3.



vation; with fear, indeed, and trembling; for we have frailties and errors, and sins innumerable to contend with; but still with humble confidence in the support which we are promised from above: for it is God which worketh in us, both to will and to do of his good pleasure.<sup>d</sup> If a man labour for the meat which perisheth, he often but sows the wind and reaps the whirlwind.<sup>e</sup> His toils are great and incessant, and often all ultimately fail. But he that earnestly labours for the meat which endureth for ever, shall assuredly not labour in vain. He relies upon a wisdom which can foresee all things, and upon a power which nothing can resist. He knows in whom he has trusted; for he has read the sure word of the Gospel of truth; "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."<sup>f</sup>

<sup>d</sup> Phil. ii. 12, 13.<sup>e</sup> Hos. viii. 7.<sup>f</sup> Matt. v. 6.

## LECTURE XIV.

### THE PASSOVER A TYPE OF CHRIST.

LUKE xxii. 14, 15, 16.

*And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.*

EVERY believer in revelation well knows, that the sacrifice of the paschal lamb prefigured Christ our passover, who was sacrificed for us. But the assertions in Scripture, which prove this fact, are principally such as were made after the death of Christ. The inspiration, therefore, of Scripture, must be assumed, before any reasoning can be founded solely upon them. Accordingly, the consideration of this remarkable type would properly be deferred till we come to discuss those, the proof of which presupposes the divine authority of the Scriptures, did not the words of our Lord, in allusion to the rite, while distinctly intimating his own death, connect the prefiguration with a pro-

phesy, the completion of which immediately authenticates his exposition. The type is thus brought within the present division of our subject.

In confirmation of the accuracy of the resemblance, briefly alluded to by our Lord, we may refer to other parts of the New Testament, the divine authority of which is to be considered firmly established upon other grounds. The necessity of thus anticipating what should, strictly, be reserved for a more advanced period of the investigation, might render the present instance less adapted to furnish independent proof of the authority of Scripture, if the resemblance rested solely upon an assertion. But the close coincidence, which no unprejudiced mind can deny, between all the circumstances observed in celebrating the Jewish passover, and the corresponding events in the death of Christ, is one of those historical facts, which alone render in the highest degree probable the designed connection of the Jewish with the Christian dispensation, and, consequently, the divine origin of both. The assertion of Scripture is, to us, a full confirmation of that, which observation alone might have pointed out: and is the sole foundation of the doctrinal instruction which may be built upon the resemblance.

The prophetic assertion of our Lord; respecting the passover, was made immediately before its fulfilment. But the fact, upon which it is founded, was often before disclosed in the course of his ministry. Every one who has read, with attention, the narratives of the evangelists, must have been struck with the calmness which characterizes all the discourses of Jesus respecting his own death. There is nothing vague, or indefinite, in his expressions respecting an event, which, of all others, is usually regarded by man with the greatest uncertainty, as well as with aversion, while it is yet distant. But to the mind of Jesus, the time, the manner, the causes, the consequences of "his decease which he should accomplish at Jerusalem,"<sup>a</sup> were all present with the precision, with which the most retentive human memory contemplates past events.

Jesus displayed this knowledge on various occasions;<sup>b</sup> at first, by obscure intimations; and

<sup>a</sup> Luke ix. 31.

<sup>b</sup> Seven distinct prophecies, or allusions, are enumerated;

1. John ii. 19.
2. Luke ix. 22.
3. Mark ix. 12.
4. Matt. xvii. 23. Mark ix. 31. Luke ix. 44.
5. Luke xvii. 25.
6. Matt. xx. 19. Mark x. 34. Luke xviii. 32.
7. Matt. xxvi. 2.

afterwards by predictions of still increasing clearness; till, at the last, he spake openly to his disciples. Well knowing the malice of his enemies, the bitterness of that death which he was about to taste for the sin of the whole world, and the inconceivable horrors which he should endure in those hours of darkness, he yet spake and acted with all the serenity of a composed mind. The near approach of his sufferings diminished in no respect the consistent firmness, which had marked his earlier conduct.

The feast of the passover drew nigh: and Jesus came to Jerusalem. The discourses, which he there delivered, had all a reference to his death, and the important issues depending upon it. He foretold the destruction of the holy city: and declared, with even greater precision than before, "Ye know, that after two days, is the feast of the passover, and the Son of man is betrayed to be crucified."<sup>c</sup> Twice, during the week preceding his passion, had our Lord been anointed with precious ointment; and, on each occasion, he reminded those who witnessed with indignation this costly demonstration of respect, that she who performed the office had done it for his burial.<sup>d</sup> "Then

<sup>c</sup> Matt. xxvi. 2.

<sup>d</sup> Matt. xxvi. 6...12. Mark xiv. 3...9. John xii. 3...7.

came the day of unleavened bread, when the passover must be killed.”<sup>o</sup> And Jesus sent Peter and John, to make ready the passover; discovering in the minuteness of his regulations, his perfect knowledge of every future contingency. “And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer; for, I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God;”<sup>f</sup> until that, which is foreshadowed by the significant emblem of the paschal lamb, be fulfilled by the sacrifice of the true “Lamb of God, which taketh away the sins of the world;”<sup>g</sup> until the Gospel dispensation be established, and that heavenly kingdom be appointed, in which “ye may eat and drink at my table.”<sup>h</sup> These words of Christ contain a distinct allusion to the typical nature of the paschal lamb. The precise mode, in which the type was to be “fulfilled in the kingdom of God,” is not, indeed, for the present pointed out. But enough was said to excite the attention of the disciples, and to enable them to understand, and to call to remembrance, when a fuller revelation of the

<sup>o</sup> Luke xxii. 7.

<sup>g</sup> John i. 29.

<sup>f</sup> Luke xxii. 14, 15, 16.

<sup>h</sup> Luke xxii. 30.

Divine counsels should be made to them, that their Lord had told them before it came to pass.

Accordingly, in the allusion which St. Paul makes to the typical character of the Jewish passover, he introduces the fact, as one well known to his Corinthian converts, of which they require rather to be reminded than informed. He is commanding them to put away from among them an incestuous person; and he urges his injunction, by an unforced reference to the Jewish feast of unleavened bread, which was probably near, at the time his epistle was written.<sup>1</sup> "Know ye not," says the Apostle, adopting a proverbial expression,<sup>k</sup> "that a little leaven leaveneth the whole lump? Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ, our passover, is sacrificed for us: therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."<sup>l</sup> This assertion of the Apostle implies, that the passover, in all its circumstances, bore a designed and acknowledged reference to the death of Christ.

The same intimation of the typical nature of the paschal lamb is also supplied, by the

<sup>1</sup> 1 Cor. xvi. 8.

<sup>k</sup> Gal. v. 9.

<sup>l</sup> 1 Cor. v. 6, 7, 8.

interpretation of the Old Testament, given by the evangelist St. John. He saw, and bare record, that after the crucifixion of our Lord, the soldiers came, and brake the legs of those who were crucified with him; "but when they came to Jesus, and saw that he was dead already, they brake not his legs." And he declares, that "these things were done, that the scripture should be fulfilled, A bone of him shall not be broken."<sup>m</sup> Now there are three passages in the Old Testament, to which it has been supposed that reference is here made. The first two are the commands given with respect to the paschal lamb, in which the Israelites were forbidden to "break a bone thereof:"<sup>n</sup> and the third is that assertion of David, "Many are the afflictions of the righteous; but the Lord delivereth him out of them all. He keepeth all his bones; not one of them is broken."<sup>o</sup> But the close correspondence, between the form of words adopted by the evangelist, and those which were originally spoken of the paschal lamb, shows clearly, that his immediate intention was to quote the passages which describe the institution of the passover. But there is no contradiction in supposing, that an allusion was

<sup>m</sup> John xix. 32, 33, 36.      <sup>n</sup> Exod. xii. 46.      Numb. ix. 12.

<sup>o</sup> Psalm xxxiv. 19, 20.



also intended to the words of David, who, being a prophet, in asserting the general care of the Almighty over the righteous, might be guided by the Spirit of God, to speak of him who was peculiarly "the Holy One, and the Just."<sup>p</sup> He might use words, which bore reference to the preceding type, while they prophetically indicated the corresponding circumstances, which the Divine Providence should accomplish in the future antitype.

St. John, therefore, writing, as we believe, by the inspiration of the Holy Spirit, applies to the person of Christ, passages in the Old Testament, which have a direct reference to the paschal lamb. This could not be, unless he regarded the one as foreshewing the other: unless he considered the passover of the Jews as a figure of those things which were to be "fulfilled in the kingdom of God," by the death and passion of our Saviour Christ.

The prediction, then, of our Lord, and the words of his apostles, teach us to regard the paschal lamb as typical of the death of Christ. And upon referring to other passages of Scripture, the suggested correspondence, in every particular, is found to be wonderfully exact.

The animal sacrificed at the passover, was to be a lamb without blemish.<sup>q</sup> Christ is styled

<sup>p</sup> Acts iii. 14.

<sup>q</sup> Exod. xii. 5.

the Lamb of God, which taketh away the sin of the world;<sup>r</sup> a lamb without blemish and without spot.<sup>s</sup> The paschal lamb was to be one of the flock. Christ, the Word who was made flesh, and dwelt among us,<sup>t</sup> was taken from the midst of the people, being in all things made like unto his brethren.<sup>u</sup> The sacrifice of the passover differed from other sacrifices, in being a public act of the whole people: it was to be slain by "the whole assembly of the congregation of Israel."<sup>x</sup> The chief priests, and the rulers, and the people, were consenting to the death of Jesus.<sup>y</sup> The blood of the passover was, at its first institution, to be sprinkled upon the lintel, and the two side-posts,<sup>z</sup> for the protection of the people; and in the subsequent celebration of the paschal sacrifice, "the priests sprinkled the blood, which they received of the hand of the Levites."<sup>a</sup> It is by the sprinkling of the blood of Jesus Christ, that our consciences are purged,<sup>b</sup> and protection and salvation obtained.<sup>c</sup> The passover was to be eaten by the Israelites, in the character of travellers, with their loins girded, their shoes upon their feet, and their staff in

<sup>r</sup> John i. 29, 36.

<sup>s</sup> John i. 14.

<sup>x</sup> Exod. xii. 6.

<sup>z</sup> Exod. xii. 7, 22.

<sup>b</sup> Heb. ix. 14.

<sup>t</sup> 1 Pet. i. 19. See Isai. liii. 7.

<sup>u</sup> Heb. ii. 17.

<sup>y</sup> Luke xxiii. 13.

<sup>a</sup> 2 Chron. xxx. 16. xxxv. 11.

<sup>c</sup> Heb. xii. 24. 1 Pet. i. 2.

their hand.<sup>d</sup> They, for whom Christ is sacrificed, are compared to strangers and pilgrims,<sup>e</sup> and are commanded to stand, having their loins girt about with truth, and having on the breast-plate of righteousness, and their feet shod with the preparation of the gospel of peace.<sup>f</sup> The Israelites were to eat the passover in haste.<sup>g</sup> We are to give diligence to make our calling and election sure:<sup>h</sup> and to flee for refuge to lay hold upon the hope set before us.<sup>i</sup> The passover was to be sacrificed only in the tabernacle, and afterwards only in the temple at Jerusalem.<sup>k</sup> Neither could it be that Christ should perish out of Jerusalem.<sup>l</sup> The month, and day of the month, on which the passover was to be sacrificed by the Israelites, is laid down with accuracy. And, on the very day on which the passover *ought* to be slain,<sup>m</sup> and on which Christ celebrated the paschal feast with his disciples, he endured his agony and bloody sweat: and he suffered death upon the cross, on the day when, at least, the scribes and Pharisees, and some of the principal men among the Jews, did “eat the passover.”<sup>n</sup>

<sup>d</sup> Exod. xii. 11.<sup>e</sup> 1 Pet. ii. 11.<sup>f</sup> Eph. vi. 15.<sup>g</sup> Exod. xii. 11.<sup>h</sup> 2 Pet. i. 10.<sup>i</sup> Heb. vi. 18.<sup>k</sup> Deut. xvi. 5, 6.<sup>l</sup> Luke xiii. 33.<sup>m</sup> Luke xxii. 7. Ἐν ἧ ἘΔΕΙ θύεσθαι τὸ πάσχα.<sup>n</sup> John xviii. 28.

Another peculiarity in the paschal offering is the time of the *day*, at which it was appointed to be slain. "The whole assembly of the congregation shall kill it in the evening;"<sup>o</sup> or, as the expression is rendered in the margin, between the two evenings.

The time designated by this expression is sufficiently clear, from a comparison of other passages in which it is found.<sup>p</sup> The term, evening, was taken, with considerable latitude, to indicate the whole time, between the declining of the sun from noon and its setting: and the period was divided into the former and the latter evening. Thus the same time, described by St. Luke in the words, "the day began to decline,"<sup>q</sup> is denominated by St. Matthew, evening: and from the account given by St. Matthew himself, it is evident, that he is speaking of the *former* evening: for after the miracle, which he describes, is performed, some considerable time elapses before the second evening of the same day comes, when Christ, having gone up to a mountain apart to pray, was there alone.<sup>r</sup> The comparison of these two corresponding accounts proves, that, in the time of our Saviour, at least, the term "between the two evenings" did not

<sup>o</sup> Exod. xii. 6.

<sup>p</sup> Exod. xxx. 8. Levit. xxiii. 5. Numb. xxviii. 4.

<sup>q</sup> Luke ix. 12. Ἡ δὲ ἡμέρα ἤρξατο κλίνειν.

<sup>r</sup> Matt. xiv. 15, 23.

mean, as has been supposed,<sup>a</sup> the period of twilight, that intermingling of light and darkness, which takes place between the setting of the sun, and the obscurity of night. The traditions and customs of the Jews shew also what interpretation they put upon the words. For the second daily sacrifice was commanded to be continually offered "between the two evenings;"<sup>b</sup> and it is known, that the lamb was slain between the eighth and ninth hour of the Jews; and offered between their ninth and tenth hour.<sup>c</sup> Josephus also expressly states, that the evening sacrifice took place about the ninth hour:<sup>d</sup> and that the paschal lamb was slain from the ninth to the eleventh hour.<sup>e</sup>

When any thing, then, was commanded to be done "between the two evenings," it was usually performed at the ninth hour, the point of time equidistant from the beginning and the end of the whole period.

Now, at the very time appointed for the sacrifice of the paschal lamb, between the two evenings, Christ our passover was sacrificed for us. The scene of suffering began at the

<sup>a</sup> Aben Ezra on Exod. xii. Parkhurst's Heb. Lex. in verb.

ערב.

<sup>b</sup> Exod. xxix. 39. Numb. xxviii. 4.

<sup>c</sup> Talmud tract. de pasch. cap. 5. See Godwin's Moses and Aaron, p. 133. Kidder. Demonstr. of the Messiah, p. 219.

<sup>d</sup> Ant. xiv. 4, 3.

<sup>e</sup> Bell. Jud. vi. 9. 3.

third hour of the day.<sup>a</sup> And at the sixth hour there was darkness over all the land until the ninth hour.<sup>a</sup> And about the *ninth* hour, Jesus cried with a loud voice, and gave up the ghost.<sup>b</sup>

Many other circumstances of resemblance have long since been observed, between the type exhibited in the passover, and Christ the antitype.<sup>c</sup> The comparison which was made, as early as the second century of the Christian æra, between the particular mode in which the paschal lamb was prepared in roasting, and the manner in which the body of our Lord was fixed to the cross,<sup>d</sup> may, perhaps, appear too fanciful to be insisted on. But when we find, that the covenant of the passover was made with those who ate the flesh of the lamb; and the gospel covenant with those who embrace the true faith, or, in the language of Christ himself, who “eat the flesh of the Son of man, and drink his blood:”<sup>e</sup> that, as the whole lamb was to be eaten, so the whole doctrine of Christ is to be embraced without reserve: that, as no one, who

<sup>a</sup> Mark xv. 25.

<sup>a</sup> Matt. xxvii. 45. Mark xv. 33. Luke xxiii. 44.

<sup>b</sup> Matt. xxvii. 46, 50. Mark xv. 34, 37.

<sup>c</sup> See Bochart: Hierozoicon, Par. 1. Lib. II. cap. l. *Witains de œcon.* Fæderum, Lib. IV. cap. ix. 35..38.

<sup>d</sup> Justin Martyr Dial. cum Tryphone, p. 259. B.

<sup>e</sup> John vi. 53.

was legally impure, might partake of that banquet;<sup>f</sup> so every one that nameth the name of Christ, must depart from iniquity;<sup>g</sup> for, without holiness, no man shall see the Lord:<sup>h</sup> that, as a second passover was expressly ordained for those who were "unclean by reason of a dead body," or were "in a journey afar off;"<sup>i</sup> so Christ, who was in mercy given as the second passover, was given to quicken those who were dead in trespasses and sins,<sup>k</sup> and to make nigh by his blood, those "who sometimes were far off:"<sup>l</sup> that, as the lamb was brought to the slaughter, and as a sheep before her shearers is dumb; so Jesus, before his accusers, opened not his mouth:<sup>m</sup> that, as the passover was at first killed before Israel was delivered from bondage; so Jesus suffered before the world was "delivered from the bondage of corruption, into the glorious liberty of the children of God:"<sup>n</sup> that, as the paschal lamb was to be eaten with bitter herbs, and with unleavened bread, the bread of affliction;<sup>o</sup> so every Christian must "through much tribulation, enter into the kingdom of God;"<sup>p</sup> must beware of the

<sup>f</sup> Numb. ix. 6.

<sup>h</sup> Heb. xii. 14.

<sup>k</sup> Ephes. ii. 1.

<sup>m</sup> Isai. liii. 7. John xix. 9.

<sup>o</sup> Exod. xii. 8. Deut. xvi. 3.

<sup>g</sup> 2 Tim. ii. 19.

<sup>i</sup> Numb. ix. 10.

<sup>l</sup> Ephes. ii. 13.

<sup>n</sup> Rom. viii. 21.

<sup>p</sup> Acts xiv. 22.

leaven of hypocrisy,<sup>1</sup> and “keep the feast, not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth”<sup>2</sup>—we must confess, that all these circumstances of resemblance could not have occurred without the determinate counsel and foreknowledge of God, who instituted the ordinance, to commemorate the temporal deliverance, which he would immediately bring upon his people; and also to shadow forth the eternal deliverance, which should be wrought for the world, when that which was typified in the passover, should be “fulfilled in the kingdom of God.”

Some of these resemblances might have been accidental; some may be imaginary: but can any one believe, that all of them can have happened by chance? If this be inconceivable, we have here the finger of God. We find an ordinance commemorative of a miraculous fact, instituted long before the event took place: an ordinance, inconvenient to be observed, and too remarkable to be forgotten. It was transmitted from generation to generation for fifteen hundred years. The solemnity might be from time to time interrupted: but the remembrance

<sup>1</sup> Luke xii. 1.

<sup>2</sup> 1 Cor. v. 8.



of it was retained amidst all their national calamities. Its celebration brought the scattered people of Israel from the extremities of their land: it united them in friendly societies. Their children were introduced that enquiry might be made, what mean ye by this service? As long as their city stood, even while the enemy was besieging them in all their gates, the paschal lamb was slain, and the feast of the Lord's passover kept: regarded by all as a memorial of past mercies, and, perhaps, by some as a prophetic intimation of future spiritual deliverance." At length the Divine counsels are fulfilled. Jesus Christ the Lamb, slain from the foundation of the world, appears upon earth. At the close of his ministry, he partakes of the passover, and points it out as a figure of what shall be "fulfilled in the kingdom of God." His prediction is accomplished by the sacrifice of himself, the true Paschal Lamb: and soon the place, which the Lord chose to put his name there, is destroyed: and the typical passover can no longer be offered "in such sort as it was written."<sup>x</sup>

<sup>a</sup> Exod. xii. 26.

<sup>c</sup> Josephus; Jewish War, vi. 9. §. 3.

<sup>b</sup> Justin M. Dial. cum Tryph. p. 297. D. quotes a remarkable passage to this effect from Ezra, which he asserts to have been erased by the Jews.

<sup>x</sup> 2 Chron. xxx. 5.

All these circumstances could not have been brought to pass without the especial interference of the Divine power; nor predicted by Christ, without the immediate inspiration of Divine wisdom. No man could foresee, that the place of his death should be Jerusalem; because it was the place appointed for the celebration of the Lord's passover. No man could foresee, that the time of his death should be that festival, which was usually distinguished by acts of mercy; by deliverance of the captive, and setting free those who were bound: that the hour of his death should be precisely that, at which the paschal lamb was slain: that his body should be removed from the cross on the same day, as no part of the paschal lamb was permitted to remain until the morning: and that he should die upon the cross, *before* those who were crucified at the same time with him; and his body, consequently, remain unmutilated; in order that the scripture should be fulfilled, "A bone of him shall not be broken." The prophet, who so spake, must have been a true prophet: the doctrines, so attested, must have been given from above.

II. But the comparison between the paschal lamb considered as the type, and Jesus

Christ as the antitype, proves more than the general truth of the Christian religion. It proves, that the death of Christ was a real sacrifice for the sins of the world.

The passover was strictly a sacrifice; distinct, indeed, from the four general kinds of sacrifice, which were instituted by the law of Moses: but, still, denominated, in the Scriptures of the Jews, a sacrifice,<sup>7</sup> and an offering;<sup>8</sup> and included, by the expounders of their law, among those three peculiar sacrifices which were closely allied to peace-offerings.<sup>9</sup>

At its first institution, it was probably sacrificed in every house by the first-born, who exercised the priestly office, until they were afterwards redeemed, and the tribe of Levi separated for the priesthood.<sup>b</sup> The paschal lamb was always brought to the tabernacle, or to the temple,<sup>c</sup> where it was presented, and offered up to God by the priest, although not always slain by him; its blood was sprinkled upon the altar,<sup>d</sup> and the entrails

<sup>7</sup> Exod. xii. 27. xxiii. 18. xxxiv. 25. Deut. xvi. 2, 4, 5, 6.

<sup>8</sup> Corban.—Numb. ix. 7, 13.

<sup>a</sup> See Cudworth, Discourse on the Lord's Supper, p. 10.

<sup>b</sup> Numb. iii. 40. . . 51.

<sup>c</sup> Deut. xvi. 5. compared with Deut. xii. 5, 6, 11, 14.

<sup>d</sup> 2 Chron. xxx. 15, 16. xxxv. 11. See Magee on Atonement, No. 35.

burned. And thus all the essential, distinguishing marks of a real sacrifice were united in the offering of the paschal lamb.

This sacrifice was also, in its original institution, expiatory. The sprinkling of the blood was the appointed means for averting the wrath of God, when the destroying angel passed by the door of the house in which the offering was made.

Now, in the same sense in which the paschal lamb was sacrificed, "Christ our pass-over, is sacrificed for us." The type being an expiatory sacrifice, so must the antitype be. For the analogy, upon which the apostle's argument depends, would totally fail, if the death of Christ were either not a sacrifice at all, or a sacrifice of a nature entirely distinct from that of the paschal lamb.

III. The same comparison will elucidate the true nature of the Sacrament instituted by our Lord, at the same time in which he prophetically referred to the passover, as typical of himself. The paschal lamb being slain as a sacrifice, the eating the flesh of the victim was strictly analogous to those feasts upon the things sacrificed, which were universally established,\* both among Jews and

\* See Exod. xviii. 12. xxxii. 6. xxxiv. 15. 1 Sam. i. 3, 4. xvi. 11. Cudworth on the Lord's Supper, ch. i.

heathens. And as the death of Christ corresponds with the sacrifice of the passover, the Christian eucharist, which we are commanded to keep, corresponds with the subsequent feast of the passover. We celebrate these holy mysteries, not as a material sacrifice,<sup>f</sup> nor only as a memorial of the death of Christ; but as the means by which the faithful partaker receives, continually, fresh accessions of grace and strength to his soul; as they, who were admitted to feast upon the sacrifices under the law, rose from the privileged banquet, with bodies invigorated and refreshed.

The Apostle Paul himself makes use of this analogy between the feasts upon the ancient sacrifices, whether offered by the Jews or by the heathens, and the communion of the body and blood of Christ. He is commanding the Corinthians to flee from idolatry, to which they were peculiarly tempted: and, in answer to some question which they had propounded, is persuading them, that it is unlawful to partake of things which were confessedly offered to idols: he argues that although, as they justly alleged, neither the idol is any thing, nor that which is offered in sacrifice to idols any thing, different from what it

<sup>f</sup> On this point see Waterland on the Eucharist, ch. xii.

was before; yet they, who ate of the things sacrificed to idols, are, by that very act, considered to become partakers of the sacrifice, and to hold communion with the demons to whom the offering is made.

The Apostle then proceeds to argue with them upon principles which, whether as Christians or as Jews, they could not deny; "I speak," says he, "as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ," which was shed? "The bread which we break, is it not the communion of the body of Christ," which was broken? Because the bread is one,<sup>g</sup> we, being many, are one body: for we are all partakers of that one bread. "Behold," again, "Israel after the flesh;" who worship God by sacrifices according to the law of Moses: "Are not they which eat of the sacrifices, partakers" or communicants,<sup>h</sup> "of the altar;" mutually participating in the benefits of the sacrifice? "What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that

<sup>g</sup> Ὅτι εἰς ἄρτος, ἐν σῶμα οἱ πολλοὶ ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν. 1 Cor. x. 17. See Waterland on the Eucharist, chap. viii.

<sup>h</sup> Κοινωνοί. Ver. 18.

ye should have fellowship with devils," be, as it were, communicants of them.<sup>1</sup> "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils."<sup>k</sup>

The whole argument of the Apostle is manifestly founded upon the fact, that the Christian eucharist is of the same nature with those feasts upon the things sacrificed, established among the Jews, by the sanction of their law, and among the Gentiles, either by imitation of the practice of the Jews, or by tradition from the patriarchal ages.

The analogy, thus assumed by the Apostle, supposes also the Sacrament of the Lord's Supper, to be a federal rite: one of those covenanting ordinances, by which it has pleased the Almighty, conditionally, to offer advantages to his creatures, in return for their obedience and homage. The act of eating and drinking with one another, was one of the most ancient modes by which a covenant was ratified between man and man.<sup>1</sup> And they who did eat of that which was offered upon the altar of God, did, in like manner, testify to the existence of a covenant between God and themselves. The act was a

<sup>1</sup> Οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γέμεσθαι. Ver. 20.

<sup>k</sup> 1 Cor. x. 15.. 21.

<sup>1</sup> Gen. xxvi. 30. xxxi. 46. Josh. ix. 14. comp. Psalm xli. 9.

“partaking of God’s table, whereby he owned his guests to be in his favour, and under his protection; as they, by offering sacrifices, acknowledged him to be their God.”<sup>m</sup>

When, therefore, the Apostle draws a parallel between eating of the sacrifice, as practised by Israel after the flesh, and partaking of the communion of the body and blood of Christ, he presumes, what is also established upon other grounds, that this Holy Sacrament is “the new covenant in the blood of Christ:”<sup>n</sup> and that they, who devoutly and worthily comply with the conditions required on their part, shall receive the invaluable blessings promised by God, and purchased by the death of his Son: as they, who partook of the sacrifices of the altar, were considered partakers of the benefits procured by the previous sacrifice.

Thus wonderful are the wisdom and mercy of God: thus consistent is the scheme, which he has formed, for the salvation of offending man, and revealed for his instruction. To redeem mankind from eternal death, Christ our passover was sacrificed. To this event all the prophecies, and ceremonies, and types of the law, had respect: in this they were fulfilled. The passover was, by the

<sup>m</sup> Potter on Church Government.

<sup>n</sup> Luke xxii. 20. 1 Cor. xi. 25.



Jews, regarded principally as a memorial of past mercies. To the Christian, the contemplation of it is most interesting, as a prophetic intimation, handed down by the practice of successive generations, of that which was to be "fulfilled in the kingdom of God." The obligation of celebrating the passover ceased, when the death of Christ, which it prefigured, had come to pass. But it is succeeded by a rite, perfectly analogous to it, shewing the same death of our Lord, until he come.\*


What then shall be said of those nominal professors of Christianity, who, confessing that Christ our passover is thus sacrificed for them, confessing that they have no hope of salvation but by his merits, do yet refuse to "keep the feast;" habitually disregard the positive commands of their Saviour, and their God, and slight the means of grace which infinite mercy has provided?

This neglect of one of the primary duties of Christianity is of no uncommon occurrence. Few of those, who ordinarily attend the public worship of our Church, approach the table of the Lord with bended knees and contrite heart, as often as they are invited to commemorate "the death and passion of our Saviour Christ, whereby alone we obtain re-

\* 1 Cor. xi. 26.

mission of our sins, and are made partakers of the kingdom of heaven." Let not such men deceive themselves—God is not mocked. Excuses may easily be devised to satisfy their own minds, and to elude, if not to satisfy, the expostulations of others. But no excuse will avail at the day of judgment, against the positive command of Christ himself; "this do in remembrance of me."†

† Luke xxii. 19. 1 Cor. xi. 24.



## LECTURE XV.

THE LEVITICAL PRIESTHOOD, THE TABERNACLE,  
AND THE SERVICES, ARE TYPICAL OF THE  
PERSON AND OFFICES OF CHRIST.

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HEBREWS iii. 1.

*Holy brethren, partakers of the heavenly calling, consider the Apostle and High-Priest of our profession, Christ Jesus.*

It has been proposed to divide the historical types of the Old Testament into three parts; the first two containing those, which may be considered as confirming the divine authority of the Scriptures; and the third, those, which cannot be proved to exist, without first assuming that divine authority.

If, during the occurrence of a series of events, they are declared to be prefigurative of another series of future events; or if a prophecy be founded upon the similarity between a past event, and one which is future; the fulfilment of the predicted correspondence affords, in either case, an intrinsic proof, that the connection between the events was preconcerted;

and that the prophet, who spake, was divinely inspired. The only thing requisite, in these instances, is to prove the facts, and the existence of the prophecy before its completion.

The historical types, then, which have been already considered, as far as they fall under either of these heads, are evidences tending to prove, that the Scriptures, which contain them, are given by inspiration of God. But there are other types, which cannot, with certainty, be known to exist, without assuming the authority of the writings in which they are so expounded. And although the study of these is not, in itself, calculated to furnish immediate testimony to the inspiration of Scripture, it may still serve to disclose the harmony subsisting between the various dispensations, by which it has pleased God to regulate the spiritual affairs of the world; to illustrate what is, in itself, obscure, by a comparison with that which is more obvious; and to shew utility, beauty, and order, in institutions which, at first sight, appear unconnected and confused.

The Epistle to the Hebrews is the book of the Holy Scriptures, which most clearly develops the connection between the law of Moses, and the Gospel of Christ. It is intended, not to convince those who are strangers to the Gospel; but "leaving the principles

of the doctrines of Christ,"<sup>a</sup> to shew to those who already believe, the connection which subsists between all the institutions of God in his dealings with man; at the same time displaying the great superiority possessed by the Christian dispensation, over those which preceded it.

In the course of his profound argument, the author of that Epistle compares the apostolic office of Moses, with that of Christ; and the priesthood of Aaron, with that borne by the High-Priest of our profession.<sup>b</sup> He compares the tabernacle, and the services, with heaven, which it represented; and the offices which Christ there performs for us:<sup>c</sup> and the sacrifices of the law, with the corresponding sacrifice offered by Christ for the sins of the whole world.<sup>d</sup> This general argument, however, has been so fully illustrated by one of my predecessors in the office which I hold,<sup>e</sup> that it will not be necessary for me to enlarge upon so difficult and extensive a subject. My object will only be, assuming the reasoning and conclusions of the Apostle, to point out some of the leading facts, which shew that the comparison between the Law and the Go-

<sup>a</sup> Heb. vi. 1.

<sup>b</sup> Heb. iii. . . viii.

<sup>c</sup> Heb. ix.

<sup>d</sup> Heb. x.

<sup>e</sup> Franks' Hulsean Lectures for 1823, Lect. XI—XX.

spel, is not made in the looseness of figurative language; that the institutions of the law are not only inferior, in duration, to the promises of the Gospel, but are designedly intended to prefigure them.

I. This law was first established by the undoubted authority of heaven. Moses was neither deluded by a vain imagination to believe himself inspired with powers, which in reality he did not possess; nor did he assume a character, to which he had no claim, for the purpose of deceiving others. He was learned in all the wisdom of the Egyptians: he acted, when he first received his Divine commission, with the greatest calmness: he even reluctantly obeyed the command of God, when he dared no longer refuse: and he displayed the real tokens of his prophetic character, by signs and wonders, which struck dismay into the hearts of the oppressors of Israel. The same proofs of his Divine authority were exhibited in the desert. The terrors, which were displayed upon mount Sinai, were too mighty to have been produced by any agency, but the immediate operation of the Lord of heaven. And under the public sanction of this visible interference of the Almighty, Moses delivered to the people the laws which he received from God.

The law, thus given to the Israelites, in

a manner different from that in which any other code of laws was ever promulgated, impressed with the very seal of God's power, might be expected to be different also in its nature, from any laws, which mere human reason had devised, and human authority established. It was avowedly imposed for a peculiar purpose. "It was added because of transgressions, till the seed should come to whom the promise was made."<sup>f</sup> It was intended to select a people from the rest of the world, and to keep alive a memorial of the gracious promise of the Messiah, who had been already predicted, until the fulness of time should come. There was, therefore, nothing improbable in the supposition, that a law, established by God himself with such an intention, should contain, within its own peculiar injunctions, some memorial of the great design which it introduced. And, on the authority of revelation, we are persuaded that such was the case; that the law was a schoolmaster to bring men unto Christ,<sup>g</sup> by prefiguring, generally, in its priesthood, and sacrifices, and ordinances, the things which should hereafter be brought to pass.

II. Every notion which can be formed of religion supposes the existence of one Supreme Being. "He, that cometh to God, must be-

<sup>f</sup> Gal. iii. 19.

<sup>g</sup> Gal. iii. 24.

lieve that he is; and that he is a rewarder of them that diligently seek him.”<sup>b</sup> But the consciousness of guilt is inseparably connected, in the mind of sinful man, with the conviction that there exists a God of perfect purity. To establish, then, any communication between heaven and earth, it has pleased God to appoint, that some mediator should be taken from among men, who might “offer,” in their name, “both gifts and sacrifices for sins.”<sup>1</sup> This institution was not without reference to future things. We know that, in the patriarchal ages, the regal priesthood of Melchisedec prefigured that of Christ: and the inferior order of the levitical priesthood was also so constituted, as to foreshadow the great High Priest of our profession.

The comparison, between the high priest of the Mosaic dispensation and Christ, is made the express ground of the argument in the fifth chapter of the Epistle to the Hebrews; the whole of which, plainly infers the typical character borne by the high priest.

The circumstances of similarity are, indeed, too numerous to have been considered as casual coincidences, even if they were not thus noticed on infallible authority. Every high priest was to be “taken from among men.”<sup>k</sup> Christ was

<sup>b</sup> Heb. xi. 6.

<sup>1</sup> Heb. v. 1.

<sup>k</sup> Heb. v. 1.



“made flesh, and dwelt among us.”<sup>1</sup> The high priest, although exalted, by his office, above his brethren, was yet a man of like passions with them, “compassed with infirmity: and by reason hereof he ought, as for the people, so also for himself, to offer for sins.”<sup>m</sup> Christ Jesus “made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:”<sup>n</sup> and “in the days of his flesh,” “offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared.”<sup>o</sup> The high priest was thus a human being, that he might “have compassion on the ignorant, and on them that are out of the way.”<sup>p</sup> “Wherefore, in all things, it behoved” Christ “to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.”<sup>q</sup> “Though he were a son, yet learned he obedience by the things which he suffered.”<sup>r</sup> Of the Jewish high priest it was expected, that he should not be inferior to his brethren in form and riches, and wisdom, and strength.<sup>s</sup> Although Jesus, in his

<sup>1</sup> John i. 14.

<sup>n</sup> Phil. ii. 7.

<sup>p</sup> Heb. v. 2.

<sup>r</sup> Heb. v. 8.

<sup>m</sup> Heb. v. 2, 3.

<sup>o</sup> Heb. v. 7.

<sup>q</sup> Heb. ii. 17.

<sup>s</sup> Outram de Sacrif. Diss. I. iv. 5.

human nature, had no form nor comeliness; nor any beauty that they should desire him; yet, spiritually, he is described as "fairer than the children of men;" one into whose lips grace was poured." The Jewish high priest was clothed in vestments of peculiar splendour, an emblem of the righteousness<sup>a</sup> with which the Holy One should be invested, and of the salvation which he should bring to those who believed upon him. The inferior priests were at first consecrated, by being partially anointed with oil,<sup>y</sup> the sensible representation of the gifts and graces of the Holy Spirit.<sup>z</sup> But upon the *head* of the high priest only was the precious ointment poured, that ran down upon the beard, and went down to the skirts of his garments;<sup>a</sup> a sacred unction of honour and joy, as well as of holiness, significant of that effusion of the Spirit without measure,<sup>b</sup> by which "God anointed Jesus of Nazareth, with the Holy Ghost and with power,"<sup>c</sup> as well as with the oil of gladness above his fellows.<sup>d</sup> The high priest, under the Jewish dispensation, was "ordained for men," to act on their behalf,<sup>e</sup> "in things pertaining to God;"<sup>f</sup> a faint image of

<sup>t</sup> Isai. liii. 2.

<sup>x</sup> Psalm cxxxii. 9.

<sup>z</sup> 1 John ii. 20, 27.

<sup>b</sup> John iii. 34.

<sup>d</sup> Psalm xlv. 7.

<sup>f</sup> Heb. v. 1.

<sup>u</sup> Psalm xlv. 2.

<sup>y</sup> Lev. viii. 30.

<sup>a</sup> Psalm cxxxiii. 2.

<sup>c</sup> Acts x. 38.

<sup>e</sup> ὑπὲρ ἀνθρώπων.

that "one mediator between God and man, the man Christ Jesus,"<sup>g</sup> through whom only we have access unto the Father;<sup>h</sup> who "is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."<sup>i</sup> No man could take the honour of the high priesthood unto himself, but he that was called of God, as was Aaron.<sup>k</sup> "Christ glorified not himself to be made an high priest, but he that said unto him, Thou art my Son, to-day have I begotten thee."<sup>l</sup>

Now, is it conceivable, that this close connection should subsist, between the high priesthood of Aaron and that of Christ, without the resemblance having been designed? or that all these comparisons should be made by the author of the Epistle to the Hebrews, unless the inspired writer intended to point out, and ratify this design? It is true, that he does not in express terms assert, that the levitical priesthood was a type of that which Christ exercises. But the whole tenor of his reasoning evidently implies that it was so. He connects the law and the Gospel in terms indicating the relation of cause and effect. He considers the possession of certain qualifications, by the levitical priesthood, to be a reason

<sup>g</sup> 1 Tim. ii. 5.

<sup>h</sup> Eph. ii. 18.

<sup>i</sup> Heb. vii. 25.

<sup>k</sup> Heb. v. 4.

<sup>l</sup> Heb. v. 5. Psalm ii. 7.

for their existence in the person and offices borne by Christ; a conclusion which implies, not only the superior authority of the priesthood of Christ, but its designed connection with the levitical priesthood.

III. The typical nature of the levitical dispensation will appear still more clearly, if we consider the *place* in which the sacrifices were to be offered. In the account which Moses himself gives of the building of the tabernacle, he expressly makes allusion, in several instances,<sup>m</sup> to a pattern or prototype, which had been exhibited to him in the mount, after which all things were to be constructed. Now whatever that pattern were, whether it were a sensible model, or a verbal description, or a representation immediately conveyed to his mind by the inspiration of God, its exhibition clearly shewed to him, that the tabernacle, which he erected, was not intended to be complete in itself, but to be a figure of heavenly things. And his studied repetition of the fact might have led all, as it did lead some of those who read his history, to regard the ceremonials of their religion in a similar point of view.

But, not to leave the fact to mere conjecture, the author of the Epistle to the Hebrews de-

<sup>m</sup> Exod. xxv. 9, 40. xxvi. 50.

clares the figurative nature of the tabernacle, and its service, in the most explicit terms.

It must be observed that, in the authorized version of this Epistle, two different words of the original<sup>n</sup> are both rendered by the same word, "pattern." To prevent ambiguity, however, it will be desirable to denominate the model shewed to Moses, the pattern, and that which is made after the model, the copy.

The Apostle's argument seems to imply a scheme of revelation, composed of three several gradations mutually connected. The objects are,

First, the sensible representation of heaven itself; the pattern, or similitude, or type, which was shewed to Moses in the mount.

Secondly, the levitical tabernacle; the copy of this pattern; the antitype of this type.

Thirdly, the heavenly places, as revealed in the Gospel dispensation, which were successively represented, both in the pattern, and in the copy.

The levitical tabernacle is thus a copy, with respect to the pattern of heavenly things, after which it was immediately formed; and prefigurative, with respect to the heavenly places, into which Christ entered. It is thus said to be "a figure for 'the time then present,'"<sup>o</sup>

<sup>n</sup> τύπος, Heb. viii. 5. ὑποδείγμα, Heb. ix. 23.

<sup>o</sup> Heb. ix. 9.

to be, with its services, the “copies of things in the heavens;”<sup>p</sup> to possess the “shadow of good things to come, and not the very image of the things:”<sup>q</sup> and they who serve in it, are said to serve “unto the example and shadow of heavenly things:”<sup>r</sup> while, on the contrary, Christ is declared to have “passed into *the heavens*:” to be “set down on the right hand of the throne of the Majesty *in the heavens*, a minister of the sanctuary and of the *true tabernacle*, which the Lord pitched, and not man;”<sup>t</sup> to have come “an high priest of *the good things to come*, by *the greater and more perfect tabernacle not made with hands*, that is to say, not of this building:”<sup>u</sup> to have entered not “into the holy places made with hands, which are the figures of the true, but into *heaven itself*.”<sup>x</sup>

These expressions, considered, for the present, only as far as they refer to the tabernacle itself, point out the *place* in which the levitical high priest exercised his office as prefigurative of the place into which Christ, our High Priest, is entered.

But if the tabernacle be typical, so must

<sup>p</sup> Heb. ix. 23.

<sup>q</sup> Heb. x. 1.

<sup>r</sup> Heb. viii. 5.

<sup>s</sup> Heb. iv. 14.

<sup>t</sup> Heb. viii. 1, 2.

<sup>u</sup> Heb. ix. 11. ἀρχιερεὺς ΤῶΝ μελλόντων ἀγαθῶν, διὰ ΤΗΣ μείζονος καὶ τελειότερας σκηνῆς.

<sup>x</sup> Heb. ix. 24.

be also the levitical high priest. The analogy, by which the train of the Apostle's reasoning is conducted, would entirely fail, unless the same mode of interpretation, which is applied to one part, be also applied to the whole.

IV. We are now led to consider those passages of Scripture, which represent the particular sacrifices offered by the high priest on the great day of annual atonement, as prefigurative of the sacrifice once made by Christ.

The tabernacle was divided into two parts by a veil. The first apartment was called the holy place; the second, the most holy, or holy of holies. Now "the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone, once every year, not without blood, which he offered for himself, and for the sins of the people. The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing, which was a figure for the time then present." "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in

<sup>y</sup> Heb. ix. 6...9.

once into the holy place, having obtained eternal redemption for us.”<sup>a</sup>

The question, whether a typical correspondence exist between the sacrifice thus offered by the high priest, and that of Christ, is one which is to be decided solely from the words of Scripture. And the words now recited, considered in connection with the context, clearly express such a relation. Without doubt, the object of the Apostle is to shew, that the priestly office of Christ is superior to the levitical priesthood, as heaven is superior to the earthly tabernacle; and the sacrifice of Christ to those which were offered under the law. But we shall form a very incomplete notion, both of the Apostle’s reasoning, and of the design of the levitical dispensation, if we regard the comparison as designed only to shew, that Christianity is in every respect *superior* to Judaism.

In addition to the particulars which have already been observed, various parts of the levitical dispensation are compared with the corresponding circumstances, in that which has been revealed by Christ. The blood of the expiatory sacrifice is compared with the blood of Christ:<sup>a</sup> and the “purifying of the flesh,” with “purging the conscience;”<sup>b</sup> the “mount

<sup>a</sup> Heb. ix. 11, 12.

<sup>a</sup> Heb. ix. 7, 12.

<sup>b</sup> Heb. ix. 12, 14.



that might be touched," with "mount Sion, the city of the living God;"<sup>c</sup> the rest of the Israelites in the promised land, with that rest which remaineth to the people of God;<sup>d</sup> the "carnal ordinances" of the law, with the spiritual sacrifice of Christ;<sup>e</sup> "the law of a carnal commandment," with "the power of an endless life."<sup>f</sup> These terms can be explained only upon the supposition, that the institutions of the law were strictly typical of the person and offices of Christ. They prefigured, by divine institution, during a succession of ages, the things already predetermined in the eternal counsels of God, and fulfilled in due time.

The levitical service was thus continually a symbolical representation of spiritual things. As often as the high priest came forth in his holy garments, made "for glory and for beauty,"<sup>g</sup> adorned with the breast-plate of judgment, having upon his anointed head the mitre with the holy crown,<sup>h</sup> the plate of pure gold, upon which was graven, "like the engravings of a signet, HOLINESS TO THE LORD;"<sup>i</sup> and wearing upon the hem of his robe the pomegranates of blue, and of purple, and of scarlet, and bells of gold between

<sup>c</sup> Heb. xii. 18, 22.

<sup>e</sup> Heb. ix. 10, 14.

<sup>g</sup> Exod. xxviii. 2.

<sup>i</sup> Exod. xxviii. 36.

<sup>d</sup> Heb. iii. 11. iv. 9.

<sup>f</sup> Heb. vii. 16.

<sup>h</sup> Exod. xxix. 6.

them round about; so that his sound should be heard when he went into the holy place;<sup>k</sup> he came forth the living emblem of the great High Priest of our profession, most mighty with his glory and majesty; riding prosperously in his majesty because of truth, and meekness, and righteousness; anointed with the oil of gladness above his fellows: his spiritual garments smelling of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made him glad.<sup>l</sup>

As often as the levitical high priest entered year by year, not without blood, into the holiest of all, which had the golden censer, and the ark of the covenant overlaid with gold, and over it the cherubim of glory shadowing the mercy-seat, where the presence of Jehovah was peculiarly displayed;<sup>m</sup> he served "unto the example and shadow of heavenly things,"<sup>n</sup> foreshewing, by a most significant action, Christ the "high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, neither by the blood of goats and calves, but by his own blood, entering in once into the holy place, having obtained eternal redemption for us."<sup>o</sup>

<sup>k</sup> Exod. xxviii. 33, 35.

<sup>m</sup> Exod. xxv. 22.

<sup>o</sup> Heb. ix. 11.

<sup>l</sup> Psalm xlv. 3, 4, 7, 8.

<sup>n</sup> Heb. viii. 5.

Thus, while the peculiar institutions of the Mosaic economy served to retain, among the Israelites, a constant memorial of the many mercies which they had received from God, to keep alive a sense of their continual dependence upon Him, to provide the means of expiation for legal impurity, and to separate them from the idolatry of the surrounding nations; the imposing solemnities of its worship, modelled upon the pattern of heavenly things, prefigured the glories of a nobler dispensation.

V. Neither must we imagine, that this comparison of earthly and heavenly things is merely a matter of curiosity; of no practical importance.

An analogy thus pointed out, by the authority of revelation, affords us the means, and perhaps the only means, of forming some conception respecting the offices which our Lord took upon him for us men, and for our salvation. The mode, in which such information is conveyed, must bear some reference to sensible objects, that it may be intelligible to the understandings of men. We know, indeed, that the resemblance, between things in heaven and things in earth, must be very imperfect; that we must now "see through a glass darkly."†

† 1 Cor. xiii. 12.

But we dare not conclude, that the image, thus presented to us by the God of truth, is distorted or erroneous. And we may reasonably expect to derive much assistance, in investigating what is obscure in the Gospel dispensation, by referring, under the guidance of the Holy Scriptures, to the analogous circumstances in the law of Moses, which those Scriptures point out.

1. The doctrine, most immediately connected with the typical nature of the levitical priesthood, appears to be the reality of the mediation and intercession of Christ.

The whole establishment of the priesthood under the law is considered, in Scripture, to have been "a figure for the time then present."<sup>a</sup> The services, however, which were performed, and the sacrifices which were offered, were *real* services and effectual sacrifices, ordained by God himself for especial purposes, and accepted by Him if duly performed. If, then, what was avowedly the imperfect figure were real, the complete substance, which was so prefigured, must also be real.

We are not, indeed, able to form a clear conception, how the interposition of our Lord is made in our behalf: but we know that some *real* effect is produced by his mediation, which would

<sup>a</sup> Heb. ix. 9.

not be obtained without it; that the spiritual promises of the Gospel are thereby procured for the sincere members of the Christian Church, as the blessings of the temporal covenant were conveyed, by the ministry of the high priest, in the earthly tabernacle. Christ is thus really entered, "not into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us;"<sup>r</sup> and ever liveth to make intercession for us, at the right hand of God.<sup>s</sup>

Christ began to exercise this office of intercession for his faithful followers, even while on earth, immediately before he was betrayed. He represents, in that touching appeal to his heavenly Father,<sup>t</sup> that he had finished the work which God had given him to do;<sup>u</sup> and manifested his name to the men who were given to him out of the world;<sup>x</sup> praying for them that they might be kept from all evil,<sup>y</sup> and sanctified through the word of God, which is truth;<sup>z</sup> and he prays not for them alone, but for them also which should believe on Christ through their word; that they might all be made perfect in one, and be with Christ where he is, and behold the glory which God

<sup>r</sup> Heb. ix. 21.<sup>s</sup> Rom. viii. 34. Heb. vii. 25.<sup>t</sup> John xvii.<sup>u</sup> Ver. 4.<sup>x</sup> Ver. 7.<sup>y</sup> Ver. 11, 15.<sup>z</sup> Ver. 17.

has given him,<sup>a</sup> that glory which he had with the Father, before the world was.<sup>b</sup>

This prayer, made on earth by our Lord, in behalf of his disciples, may lead us to form some conception of that prevailing intercession, which we are assured he ever offers for his church at the right hand of God.

2. We also really obtain, through Christ, an access to the Father, which otherwise we could not have possessed; as the high priest was the only medium of intercourse between the people in the tabernacle without, which represented the world,<sup>c</sup> and the mercy-seat in the most holy place, the figure of heaven. Through our great High Priest, we “who sometimes were far off, are made nigh.”<sup>d</sup> “He is our peace, who hath broken down the middle wall of partition.”<sup>e</sup> Through him we have access by one Spirit unto the Father.<sup>f</sup> Christ is the *way*, the truth, and the life; no man cometh to the Father but by him.<sup>g</sup>

3. But the same argument of the apostle, which shews the reality of the intercession and mediation of Christ, and our actual privilege of access to the Father by him, displays also

<sup>a</sup> John xvii. 20. . . 24.

<sup>b</sup> Ver. 5.

<sup>c</sup> Heb. ix. 1. ἅγιον κοσμικόν.

<sup>d</sup> Ephes. ii. 13.

<sup>e</sup> Ephes. ii. 14.

<sup>f</sup> Ephes. ii. 18. iii. 12.

<sup>g</sup> John xiv. 6.

his pre-eminent dignity and the unchangeableness of his priesthood.

Unlike those after the order of Aaron, who were appointed without an oath, and had need daily, as for the people, so also for themselves to offer for sins; Christ was made with an oath, after the order of Melchisedec, the surety of a better covenant, having an unchangeable priesthood; "holy, harmless, undefiled, separate from sinners, and made higher than the heavens." "For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore."<sup>h</sup>

"Of the things" then "which we have spoken, this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."<sup>i</sup> Seeing, therefore, that we have such a great High Priest, let us hold fast our profession. All that has been done for us will be of no avail, if we neglect the means, or despise the grace, which is now afforded us. Through the gospel which has been revealed to the world, the way to heaven has been made known; access to the Father procured; an intercessor placed at

<sup>h</sup> Heb. vii. 26, 28.

<sup>i</sup> Heb. viii. 1, 2.

the right hand of God; the Holy Spirit promised. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins."<sup>k</sup> But to the wilfully impenitent, to the slave of passion, and the voluntary servant of sin, this gracious revelation will have been made in vain. They who travail, and are heavy laden with the consciousness of many a sin, and yet endeavour "to go on unto perfection,"<sup>l</sup> are invited to "come boldly unto the throne of grace," that they may "obtain mercy, and find grace to help in time of need;"<sup>m</sup> even as "the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God."<sup>n</sup> But upon those who oppose or slight such proffered mercy, a fearful doom is pronounced. "That which beareth thorns and briers is rejected, and is nigh unto cursing, whose end is to be burned."<sup>o</sup>

But we, I trust, have not so learned Christ. We have learned to search the Scriptures, to obey his command, to pray for his grace, to trust in his merits; to look up to him as "the High Priest of our profession,"<sup>p</sup> who

<sup>k</sup> 1 John ii. 1, 2.

<sup>m</sup> Heb. iv. 16.

<sup>o</sup> Heb. vi. 8.

<sup>l</sup> Heb. vi. 1.


<sup>n</sup> Heb. vi. 7.

<sup>p</sup> Heb. iii. 1.



is able "to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."<sup>1</sup>

<sup>1</sup> Heb. vii. 25.



## LECTURE XVI.

THE SACRIFICES OF THE LEVITICAL LAW WERE  
TYPICAL OF CHRIST.

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HEBREWS xiii. 11, 12.

*The bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burnt without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.*

No unprejudiced person, who reads these words, would ever doubt, that the author's design was to express an intentional correspondence between the sacrifices for sin, under the levitical law, and the death of Christ.

Some parts of the Epistle to the Hebrews require great attention, in order to perceive and follow the train of reasoning which is used. Some passages are rendered difficult to be understood from the use of uncommon words, or an unusual collocation of them. But the words themselves are here so simple, and their connection so obvious, that we might have imagined no one who reads them could have mistaken the writer's meaning, and no

one who is satisfied of his inspiration, could doubt the truth of his conclusion. But who shall say to the pride of reason, hitherto shalt thou come, and no further? The most positive assertions are eluded, the plainest conclusions are denied, when they oppose the preconceived opinions of a favourite system. With those who would deny the Divine authority of the writings, in which this assertion is contained, we have, for the present, no concern. We know in what we have believed: and should, I trust, be ready to give to any one who asked us a reason of our belief. But our observations will be directed against the errors of those, who, allowing all Scripture to be given by inspiration of God, do yet either extenuate, or distort, or deny the conclusions, to which the plain interpretation of Scripture necessarily leads.

It has already been concluded, upon the authority of the Epistle to the Hebrews, that the levitical high priest, the tabernacle, and the services performed in it, were intended to prefigure the priesthood of Christ, the place, and the manner of his heavenly ministry. It will now be our object to shew, that the sacrifices under the law, were, in like manner, intended to prefigure the sacrifice which Christ offered for the sins of the whole world.

We need not attempt the discussion of the difficult question respecting the origin of sacrifice; whether it were derived from the dictates of natural reason, or established in obedience to the direct command of God. Whatever opinion is formed respecting the patriarchal sacrifices, no one doubts, that those under the levitical dispensation were expressly enjoined, as part of the very peculiar laws under which the Israelites were to live.

Neither will it be requisite to enquire, whether sacrifice were adopted as part of the law of Moses, in compliance with a custom, to which the people had long been habituated in their intercourse with idolatrous nations; or as an additional sanction to a divine rite, established by patriarchal tradition. It is not disputed, that the sacrifices under the law were accompanied with circumstances which characterized no other sacrifices; all distinguished with scrupulous care in the book of the levitical law, and observed through a succession of ages with corresponding accuracy. It is in these peculiarities that the principal proofs of a designed prefiguration must be looked for: and they are neither few in number, nor doubtful in degree.

The animal sacrifices under the Mosaic dispensation were of various kinds, differing in

the object for which they were offered, and all bearing some reference to the great sacrifice of the death of Christ.

1. The most ancient kind was, doubtless, the burnt-offering, in which the whole of the victim was consumed and went up before God, as the name imports,<sup>a</sup> either as an expression of gratitude for past favours, or as adding weight to the prayers which accompanied the sacrifice,<sup>b</sup> to deprecate evil, or to supplicate good. Under the levitical law, the whole burnt-offering was often expiatory;<sup>c</sup> it was expressly required on several specific occasions;<sup>d</sup> and was permitted as a votive, or a free-will-offering, either by a Jew, or by a stranger. The peculiarity of this sacrifice was its completeness: and to this is almost exclusively<sup>e</sup> applied the assertion, that it is, with reference to the Almighty, a sweet-smelling savour.<sup>f</sup>

2. The second kind of sacrifice was the peace-offering; of which part was consumed in the fire, and part divided between the priest

<sup>a</sup> עולה from עלה ascendit.

<sup>b</sup> Job i. 5. xlii. 8. Numb. xxiii. 2, 14, 30.

<sup>c</sup> Lev. xiv. 20.

<sup>d</sup> Lev. xii. 8. xiv. 19, 20. xv. 15, 30. xvi. 24. Numb. vi. 11, 14.

<sup>e</sup> Lev. iv. 31.

<sup>f</sup> Exod. xxix. 18. Lev. i. 9, 13, 17. Numb. xv. 14.

who officiated, and him who brought the offering. It was either made on the occasions enjoined by the law,<sup>6</sup> or brought for a thanksgiving, or for a vow, or for a voluntary offering.<sup>h</sup>

3. But the most numerous and important sacrifices were those of an expiatory nature, offered in acknowledgment of sin, and as the means appointed by God to avert its fatal consequences. Whether it were a sin-offering, or whether it were a trespass-offering, the immediate object was similar, to atone for the guilt of some offence committed either against God, or against man.

Now, in the Scriptures of the New Testament, the death of Christ is frequently spoken of in terms appropriated to the sacrificial worship of the Jews: and that, not only by allusion, or figure, but in such a pointed manner, as to indicate a designed connection between those sacrifices and that of Christ. Some passages in Scripture intimate the general connection of sacrifice with Christ's death: others refer, especially, to the peculiar rites with which sacrifice of a particular kind was accompanied.

The author of the Epistle to the Hebrews argues from the fortieth Psalm, that all the

<sup>6</sup> Exod. xxix. Numb. vi. 14.      <sup>h</sup> Lev. vii. 12, 16.

sacrifices and offerings of every kind, under the law, were introductory to the perfect sacrifice, which was foreshadowed by them, and superseded them. To shew that "it is not possible that the blood of bulls and of goats should take away sins,"<sup>1</sup> he introduces the words which David, by the spirit of prophecy, long before uttered, in the person of the Messiah. "Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. In burnt-offerings and sacrifices for sin, thou hast had no pleasure. Then said I, Lo, I come, in the volume of the book it is written of me, to do thy will, O God."<sup>k</sup> The apostle then subjoins a full explanation of the prophet's assertion. "Above when he saith, Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first that he may establish the second."<sup>l</sup> The first, which was to be so taken away, included all the animal sacrifices and other offerings of the levitical law: the second, which was to be so established, was "the offering of the body of Jesus Christ once for all."<sup>m</sup>

<sup>1</sup> Heb. x. 4.<sup>k</sup> Heb. x. 5...7.<sup>l</sup> Heb. x. 5...9.<sup>m</sup> Heb. x. 10.

In another instance, St. Paul compares the sacrifice of Christ with the offerings made under the levitical law, with a more peculiar reference to the burnt-offerings. "Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet-smelling savour;"<sup>a</sup> the very terms which are used respecting the burnt-offering, voluntarily brought to the door of the tabernacle, and there offered, and accepted "to make atonement for him" that offered it.<sup>o</sup>

But the sacrifices more immediately typical of the death of Christ were those of an entirely expiatory nature; the sin-offering, and the trespass-offering. The language of various parts of Scripture so uniformly suggests this connection, that the most laboured and ingenious attempts to explain them away, by considering them as mere figurative allusions, have been unsuccessful.

Jesus Christ is said to have been "brought as a lamb to the slaughter;" to have "borne our griefs, and carried our sorrows;" to have "borne the sins of many;"<sup>p</sup> to have "been offered"<sup>q</sup> for that purpose; to have given "his life a ransom for many,"<sup>r</sup> "for all;"<sup>s</sup> to have

<sup>a</sup> Ephes. v. 2.

<sup>o</sup> Lev. i. 2, 4, 9, &c.

<sup>p</sup> Isai. liii. 5, 7, 12. Acts viii. 32.

<sup>q</sup> Heb. ix. 28.

<sup>r</sup> Matt. xx. 28. Mark x. 45.

<sup>s</sup> 1 Tim. ii. 6.



shed his blood “for many, for the remission of sins;”<sup>t</sup> to have been “delivered for our offences;”<sup>u</sup> to have been set forth by God “to be a propitiation through faith in his blood;”<sup>x</sup> to have been sent “to be the propitiation for our sins;”<sup>y</sup> to have “died for the ungodly;”<sup>z</sup> to have “died for our sins;”<sup>a</sup> and by his death, to have reconciled us to God;<sup>b</sup> to have “by himself purged our sins;”<sup>c</sup> to have made “reconciliation for the sins of the people;”<sup>d</sup> to have “entered in once into the holy place, neither by the blood of goats and calves, but by his own blood, having obtained eternal redemption for us;”<sup>e</sup> “by one offering” to have “perfected for ever them that are sanctified;”<sup>f</sup> to have been slain, and to have redeemed us to God by his blood out of every kindred, and tongue, and people, and nation;<sup>g</sup> to have been “the Lamb of God which taketh away the sins of the world;”<sup>h</sup> “the Lamb slain from the foundation of the world;”<sup>i</sup> to have been made “sin for us, who knew no sin, that we might be made the righteousness of God in him.”<sup>k</sup> It is declared, that God “laid on him

<sup>t</sup> Matt. xxvi. 28.

<sup>u</sup> Rom. iv. 25.

<sup>x</sup> Rom. iii. 25.

<sup>y</sup> 1 John ii. 2. iv. 10.

<sup>z</sup> Rom. v. 6.

<sup>a</sup> 1 Cor. xv. 3.

<sup>b</sup> Rom. v. 10.

<sup>c</sup> Heb. i. 3. καθάρισμον ποιησάμενος

<sup>d</sup> Heb. ii. 17.

<sup>e</sup> Heb. ix. 12.

<sup>f</sup> Heb. x. 14.

<sup>g</sup> Rev. v. 9.

<sup>h</sup> John i. 29.

<sup>i</sup> Rev. xiii. 8.

<sup>k</sup> 2 Cor. v. 21.

the iniquity of us all;" and made "his soul an offering for sin;"<sup>1</sup> that redemption, and forgiveness of sins are obtained through his blood:<sup>m</sup> and that "we are sanctified through the offering of the body of Jesus Christ once for all."<sup>n</sup> St. Peter also solemnly addresses the Christian Church, in terms of encouragement; which yet are powerless and unmeaning, unless the death of Christ were a real offering to take away sin: "Pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers: but with the precious blood of Christ, as of a lamb without blemish and without spot."<sup>o</sup>

When we find the Scriptures thus uniformly applying to the death of Christ the terms, which were originally applicable to the expiatory sacrifices of the levitical law, the obligation of which entirely ceased, as soon as the great Atonement was made for sin, we cannot avoid the conclusion, that a designed connection existed between those sacrifices and the death of Christ: that they were the shadow, of which he possessed the "very image," the type of which he was the antitype.

<sup>1</sup> Isai. liii. 6, 10.

<sup>m</sup> Ephes. i. 7. Col. i. 14.

<sup>n</sup> Heb. x. 10.

<sup>o</sup> 1 Pet. i. 17...20.

This conclusion will be strengthened, by referring to the very peculiar solemnities which were appointed to be observed, at the offering of some of the expiatory sacrifices; ceremonies apparently unmeaning in themselves, but found to possess a most singular analogy to the manner, in which Scripture assures us the death of Christ is made instrumental in taking away the sins of the world.

Every minute circumstance, in the levitical sacrifices, was prescribed by the law given by the immediate inspiration of heaven.<sup>p</sup> The selection of the victim, the manner of preparing it, the offering of it at the door of the tabernacle, the imposition of hands upon its head with prayer, the solemnities with which it was to be slain, the manner in which the several parts were to be distributed, the various methods in which some of the blood was to be sprinkled, either upon the mercy-seat, or upon the horns of the golden altar in the sanctuary, or upon the brasen altar of burnt-offering, upon its horns, upon its sides, or upon its base, and the remainder poured out: the significant ceremonies to be performed with the parts of the victim, in the peace-offerings of the whole congregation, and the trespass-offering of the leper,<sup>q</sup> by waving them towards the various

<sup>p</sup> See Lightfoot's Temple Service. <sup>q</sup> Lev. xiv. 12, 24. xxiii. 20.

quarters of the earth, and heaving them in the air—all these were prescribed by the law of Moses, or by tradition, and scrupulously observed.

Some of these ceremonies were such as, in all ages, and in almost all nations, had been used to accompany sacrifice: and it has been forcibly argued, that all sacrifices had reference to the death of Christ, by observing the universality of the principle of vicarious atonement which they pre-suppose, and represent by significant actions.

But some of the expiatory sacrifices under the levitical law are declared, in Scripture, to have peculiarly foreshadowed the sacrifice of Christ. Such are the sacrifices, the blood of which was carried into the sanctuary, and their bodies afterwards burnt without the camp.

The flesh of many of the expiatory offerings, as well as that of the peace-offerings, was given to be eaten; but it was to be eaten by the priests alone, in the holy place, in the court of the tabernacle of the congregation.<sup>f</sup> But other sin-offerings were required to be made with ceremonies of a more solemn nature. There were some sin-offerings, of which they might not eat, who served the sanctuary: and

<sup>f</sup> Lev. vi. 25, 26. x. 17.

a remarkable peculiarity of these offerings was, that the blood of all of them was taken either into the outer or inner sanctuary, in token of the more important nature of the expiation which was made by these sacrifices; and their bodies were commanded to be burnt without the camp.\*

Now, for what purpose can we imagine regulations such as these to have been inserted in a law confessedly of divine appointment? They clearly indicated some especial design: a design which they, who received the law, might not comprehend, but which they might hope should be revealed in the fulness of time for the confirmation of their faith. This purpose has been fully declared by the inspired author of the Epistle to the Hebrews. He selects these very offerings for sin, the bodies of which were burnt without the camp, as especially bearing a typical relation to Christ.

They were unblemished in body, as all other victims were, in order to represent more properly the spotless purity of the Lamb of God, which taketh away the sins of the world. Their blood was carried into the outer sanctuary, and there sprinkled upon the altar, to prefigure the shedding of Christ's blood, that he might with it sanctify the people: and their

\* Lev. iv. 12, 21. xvi. 27.

bodies were taken out, and burnt without the camp in the wilderness, and afterwards without the city of Jerusalem, to foreshew, by a continued and most significant emblem, that Christ should so suffer without the gate.

These resemblances might have been observed as coincidences of a very remarkable kind, by any one who was made acquainted with the sacrificial ceremonies of the Israelites: and some designed connection might have been presumed between different parts of the same system, which possess such obvious features of similarity. But the existence of design is established upon grounds which no one can doubt, who allows the authority of the Epistle to the Hebrews, and takes notice of the reasoning of the apostolic writer. "We have an altar," that is, a sacrifice offered upon an altar, "whereof they have no right to eat who serve the tabernacle. For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burnt without the camp. *Wherefore* Jesus also, that he might sanctify the people with his own blood, suffered without the gate." In this passage, it is evident, that these particular sacrifices are assumed to have prefigured the sacrifice of the death of

<sup>1</sup> Heb. xiii. 10...12.

Christ, and the place in which it should be offered.

But there is still another kind of sin-offering, even more solemn than these: that which was annually made on the great day of atonement. This has already been adduced as typical of Christ in its general circumstances.<sup>u</sup> It shall only, therefore, be now observed, that those victims without blemish, the blood of which was, once every year, carried into the most holy place, within the vail, and there sprinkled upon the mercy-seat, and the bodies of which were also to be burnt without the camp, united in themselves all those marks of a typical character, which the other expiatory sacrifices partially possessed. They prefigured the purity and holiness of Christ, the propitiation made by his death, the place on earth in which the sacrifice was offered, and the courts of heaven into which he entered once, by his own blood, having obtained eternal redemption for us.<sup>x</sup>

The levitical sacrifices, then, and especially those of an expiatory nature, having been appointed as typical of Christ's death, a very important consequence necessarily follows from the subsistence of such a relation.

Those sacrifices were generally vicarious: the victim was considered to be laden with the

<sup>u</sup> Lecture XV.

<sup>x</sup> Heb. ix. 12.

burden of sin; and its life was given and accepted as a ransom for the offender. This fact is clearly established, by a careful consideration of the manner in which expiatory sacrifice is mentioned throughout the Old Testament: and it is confirmed, by the testimony of those Jewish writers who have explained their law.<sup>7</sup>

But there are three prominent circumstances which at once shew the vicarious nature of the sacrifices under the law.

1. The first is the imposition of hands upon the head of the victim, signifying the removal of the offender's guilt. It is true, that this ceremony was used both in the burnt-offerings and peace-offerings of individuals,<sup>8</sup> which were more properly of an eucharistic, than of an expiatory nature. Yet, even in these, some reference appears to have been made to a confession of sin accompanying the laying on of the offerer's hands.<sup>9</sup> But, whatever might be the import of the ceremony in those sacrifices, the express words of Scripture assure us, that the imposition of hands upon the head of a sin-offering was intended to express the removal of the guilt from the offender to the victim.

One of the most expressive and remark-

<sup>7</sup> See Outram de Sacrificiis, Dissert. I. cap. xxii.

<sup>8</sup> Lev. i. 4. iii. 2, 8, 13. iv. 4, 24, 29.

<sup>9</sup> See Outram de Sacrificiis, Dissert. I. xv. 8.



able parts of the atonement, which was made on the great day of expiation, was that effected by the two goats, together making one sin-offering,<sup>b</sup> one of which was slain, and the other sent into the wilderness as a scape-goat. The high priest was thus directed: he "shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited."<sup>c</sup> No terms can more clearly express the transference of the guilt of the offenders to the selected victim, by the appropriate symbol of imposition of hands: and the intention being declared in this instance, we cannot doubt that the same ceremony had the same import, when used in other sin-offerings, either for individuals, or for the whole congregation.

2. The second circumstance which shews, that the guilt of the offender was considered to be transferred to the victim, is the fact, that the sin-offering, upon which the solemn imposition of hands had been made, was cere-

<sup>b</sup> Lev. xvi. 5...10. See Magee on the Atonement, No. 73.

<sup>c</sup> Lev. xvi. 21, 22.

monially unclean, and communicated this defilement to those who came into contact with it.

The man who led forth the scape-goat into the wilderness, and they, who on the same day carried out the bullock, which was burnt without the camp, after it had been solemnly offered with the usual ceremonies of expiatory sacrifices, and, therefore, probably with the imposition of hands,<sup>d</sup> contracted legal uncleanness, by performing the ceremony: for they were commanded to wash their clothes, and bathe their flesh in water before they were permitted to come into the camp.<sup>e</sup> The ceremonial defilement, in the principal expiatory sacrifices, doubtless arose from the symbolical communication of the offender's guilt, by the imposition of hands upon the head of the victim.

It would appear, that a similar pollution was incurred by those, who burned without the camp the bodies of any beasts the blood of which was brought into the sanctuary by the high priest for sin: and it certainly was communicated to those, who, in the same manner, consumed and gathered the ashes of the red heifer, which partook of the nature of an expiatory sacrifice, and was a purification for sin.<sup>f</sup>

In these institutions we perceive, then, an

<sup>d</sup> Lev. iv. 4, 15, 24, 29, 33.

<sup>e</sup> Lev. xvi. 26...28.

<sup>f</sup> Numb. xix. 8, 9. See *Outram de Sacrificiis*, Diss. I. xvii. 1.

individual, or a whole people, confessedly labouring under the guilt of sin, and anxious to avert its punishment, by obeying a specific ordinance of God, appointed for that purpose. We observe a victim, selected with every precaution which should insure its perfection and purity, solemnly dedicated to God, with the rites which He had ordained: and, as soon as these rites are terminated, we perceive those who offered the sacrifice to be purged from their sins; but the victim to have acquired the greatest ceremonial pollution. Nothing could more significantly mark the fact, that the sins of the offender were transferred to the victim.

3. The punishment also of the victim was strictly vicarious, in that life was given for life.

The various disputes which have so often been held, respecting the principle of vitality, sufficiently shew, how necessary it was, if a vicarious sacrifice were made, to fix upon some sensible symbol which should designate that which was invisible, the life of the animal: and if any part be once fixed upon, and declared so to represent the life, it is evident that no reasonable objection can be made to the selection. Now the part, which *was* selected in the levitical sacrifices, is the blood; an emblem, perhaps, the most obvious of any

that could have been chosen, and excellently adapted to the purpose: for its continuance in the body is necessary to animal life; and, when shed, it still possesses a separate and visible existence; and leaves the body of the victim unmutilated, except by the wound inflicted for its death.

The blood of animals acquired, therefore, in the Mosaic economy, an adventitious holiness. The Israelites were forbidden to eat of it; for it represented the life itself, which was reserved to make atonement in sacrifice for the life of him who offered it. "The life of the flesh," it is declared in the law, "is in the blood, and," or therefore,<sup>g</sup> "I have given it to you upon the altar, to make an atonement for your souls; for it is the blood that maketh an atonement for the soul."

These three facts, the transference of guilt by the imposition of hands upon the victim's head, the consequent legal pollution of the victim, and the life of the animal being represented by the blood, and offered upon the altar, prove that, at least, the expiatory sacrifices of the Jews were of a strictly vicarious nature. And this conclusion agrees with the certainly unprejudiced opinions of the Jews themselves.<sup>h</sup>

<sup>g</sup> See Patrick on Lev. xvii. 11.

<sup>h</sup> See Magee on Atonement, No. 33.

Now to these sacrifices the death of Christ is compared, not casually, not incidentally, not unadvisedly, but continually, and with evident design: not in mere figurative language, which, originating in the mind of the speaker, might imply no real connection between the objects of comparison; but by an analogy between the things themselves. The death of Christ is, in the Christian dispensation, what expiatory sacrifice was in the levitical dispensation. The two were connected by the design of Divine Providence, the first shadowing forth, imperfectly, what was exhibited fully and completely in the second.

If, then, the expiatory sacrifices of the law were strictly vicarious, so was the sacrifice of Christ. If the guilt of the sinner was transferred, under the law, to the victim which was slain, the guilt of a sinful world was in like manner transferred to Christ, who gave himself a ransom for all.<sup>1</sup> If the victim, before immaculate, received a stain from the sins which it bore, Christ also, who knew no sin, was really made sin for us.<sup>2</sup> If the life of the animal was given by the sprinkling of its blood, that of Christ was actually made an offering for sin.<sup>1</sup> The language of Scripture, and the prefigurations of the law, unite in shewing the

<sup>1</sup> 1 Tim. ii. 6.

<sup>2</sup> 2 Cor. v. 21.

<sup>1</sup> Isai. liii. 10.

reality, as well as the efficacy, of the sacrifice of Christ.

In all the animal sacrifices, then, of the levitical law, we observe many remarkable restrictions and ceremonies, all expressly enjoined on the authority of God's command. Many of these restrictions were, in themselves, inconvenient, and some of the ceremonies apparently trivial: yet, they were united in one compacted scheme, and observed from age to age. Some of the rites are agreeable to the notions which all nations have held respecting sacrifice: others are peculiar to the levitical dispensation. But, as long as we continue to reason upon the origin and intention of animal sacrifice, without any assistance from above, we find ourselves but wandering in a mighty maze, without a plan to direct our footsteps. Even in the books of the Old Testament, the obscurity which envelopes many of the sacrificial ordinances, is but partially dissipated. We, therefore, refer to the word of God, revealed in the New Testament; and there we find a lamp unto our feet, and a light unto our path. We perceive much, which was before uncertain, fixed, much which was imperfect, completed. We learn, that all this train of sacrifices was designed to prefigure, by various means, the one great sacrifice offered by Christ; that they

all perpetuated a symbolical representation of the same important events, which the prophets delivered by word, or by sign; and other holy men exhibited by the real actions of their ordinary lives: that, in this one sacrifice, the true expiation was made for the sins of men; and then the obligation of making any other offering for sin for ever ceased. We are thus enabled to discern the mutual connection between the various parts of the scheme, devised by Divine wisdom, for the salvation of fallen man: and should be led to adore the mercy which has thus provided a remedy for sin, commensurate with the magnitude of the evil.

With what humility, then, should we contemplate our own unworthiness, and the exceeding sinfulness of our fallen nature, which could only by such a sacrifice be restored to the favour of God. With what gratitude should we reflect upon the mercy of our Redeemer, who "came into the world to save sinners:"<sup>m</sup> and with what earnestness should we labour to be made partakers of such inestimable benefits. "By him, therefore, let us offer the sacrifice of praise continually, that is, the fruit of our lips, giving thanks to his name."<sup>n</sup> Let us give all diligence to add to our "faith virtue, and to virtue knowledge, and to knowledge

<sup>m</sup> 1 Tim. i. 15.

<sup>n</sup> Heb. xiii. 15.

temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity :”<sup>o</sup> forgetting not “to do good and to communicate” to the necessities of others, “for with such sacrifices God is well pleased.”<sup>p</sup>

<sup>o</sup> 2 Pet. i. 5, 7.

<sup>p</sup> Heb. xiii. 16.





## LECTURE XVII.

THE PEOPLE OF ISRAEL TYPICAL OF THE PERSON  
OF CHRIST: AND THEIR HISTORY PREFIGURATIVE  
OF THE INSTITUTIONS OF CHRISTIANITY.

—◆—  
1 COR. X. 1, 2, 3, 4.

*Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them, and that Rock was Christ.*

**T**H**ERE** is something very remarkable in the instruction deduced in the New Testament from the history of the Israelites. Christianity having been founded upon Judaism, it was perhaps to be expected, that the attention of early Christian writers should be directed to all those, who, "having obtained a good report through faith, received not the promise:"<sup>a</sup> that the examples of holy men, who lived under the law, should often be produced for a warning, or an encouragement to those who had received the Gospel. All this, accordingly, we

<sup>a</sup> Heb. xi. 39.

do find. But we find much more. We find various passages of the New Testament, in which, while reference is made to the history of the Israelites, for the purpose of enforcing moral and religious improvement, some kind of connection is intimated between those historical transactions, and the things which should come to pass in the latter days.

These intimations are given in different parts of Scripture with different degrees of clearness. If we look for decided assertions, that the history of the Israelites prefigured the several parts of the Christian scheme of revelation, we perhaps expect more than we shall discover in Scripture. The connection is rather to be inferred from the general mode, in which the inspired writers of the New Testament treat of the Jewish history, than to be proved from any one broad affirmation. Still there are intimations enough to induce us to enquire, whether the same people, who in their religious rites so clearly prefigured the offices which Christ sustains, and the sacrifice which he offered, might not also prefigure, in the astonishing events of their national history, some circumstances of the dispensation which Christ introduced: and our enquiry will shew, that there is, at least, a high degree of probability that such a connection subsists.

I. The first passage, which shall be noticed, is one which appears to point out the people of Israel as a type of Christ personally.

St. Matthew relates, that our Lord, in his infancy, was taken into Egypt, "that it might be fulfilled, which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son."<sup>b</sup> The impression upon the mind of any man reading this passage would certainly be, that it was quoted as a distinct prophecy of the event related by the Evangelist; and that the person spoken of was no other than Jesus. But a reference to the original prophecy of Hosea shews, that the assertion was made respecting the people of Israel: "When Israel was a child, then I loved him, and called my son out of Egypt."<sup>c</sup>

This application of the words of the prophet is undoubtedly difficult to be explained; and the variety of interpretations, which have been proposed, have themselves introduced fresh difficulties. Without entering upon any discussion, respecting the different opinions which have been held by those, whose names have deservedly the greatest weight, it must be observed, that the quotation is made in the most definite and positive terms; and that, if the authority of the Evangelist be allowed, we

<sup>b</sup> Matt. ii. 15.

<sup>c</sup> Hos. xi. 1.

must consider the passage to bear direct allusion to Christ. On the other hand, the connection of the original words with the expostulation of the prophet Hosea to the Israelites is so obvious, that perhaps no one, in reading that passage alone, would detect any appearance of prophetic allusion to a future event.

What, then, would be the natural conclusion of any unprejudiced mind? It would surely be, that the people of Israel, in that part of their history, prefigured, by the providence of God, the events in which Jesus should afterwards be engaged: that thus, the same words, which related historically to the coming of the Israelites out of Egypt, related also prophetically to the corresponding circumstance in the history of Jesus; not from any accommodation of words spoken in one sense, and quoted in another, not from any ambiguity in the meaning of the terms, not from any figurative, or proverbial use of the expression, but from a preconcerted, designed connection between the two events.

In any other history, uncorroborated by the authority which the Scriptures possess, it must be allowed, that a conclusion of this nature would be inadmissible; because, in no history but that of the Bible, is the veil lifted up, which conceals the counsel of the Most High

in his dealings with mankind. And, even here, the conclusion is to be adopted only as it seems inevitably to follow from the comparison of two passages, both of which we believe, and know, to have proceeded from the inspiration of the Holy Spirit.

The Scriptures contain also other texts, which are, at least, consistent with the supposition, that the people of Israel was, in some measure, typical of the Son of God. The Lord is said to be a Father to Israel, and Ephraim to be his first-born;<sup>d</sup> as Israel is denominated the Anointed,<sup>e</sup> or Christ; the Son, and the first-born of God:<sup>f</sup> and, conversely, Christ himself is addressed under the designation of Israel,<sup>g</sup> and probably alluded to under the name of Jacob.<sup>h</sup>

There is another remarkable passage of the prophet Hosea, in which the whole people of Israel is spoken of in terms, which are alluded to in the New Testament, as bearing reference to Christ.

When St. Paul is reminding the Corinthians of the foundation of the faith, which had been preached to them, he addresses them in these words: "I delivered unto you, first of

<sup>d</sup> Jer. xxxi. 9.

<sup>e</sup> Hab. iii. 13.

<sup>f</sup> Exod. iv. 22.

<sup>g</sup> Isai. xlix. 3.

<sup>h</sup> Psalm xxiv. 6.

all, that which I also received, how that Christ died for our sins, according to the scriptures, and that he was buried, and that he rose again the third day, according to the scriptures."<sup>1</sup> There can be no doubt that the term "according to the scriptures," refers, in each clause of the sentence, to some verbal prediction which is contained in the Old Testament, relating to the death of Christ, and his resurrection on the third day.

With respect to the death of Christ for our sins, there are numerous prophecies of the most circumstantial kind.<sup>2</sup> His resurrection also is predicted in terms sufficiently clear:<sup>3</sup> and the time, during which his body should remain in the earth, is typically represented by the sign of the prophet Jonah. But the only verbal prophecy, which intimates that Christ should be raised up on the third day, is that addressed by the prophet Hosea immediately to the people of Israel: "Come and let us return unto the Lord: for he hath torn, and he will heal us: he hath smitten, and he will bind us up. After two days will he revive us; in the third day he will raise us up, and we shall live in his sight."<sup>4</sup> It is

<sup>1</sup> 1 Cor. xv. 3, 4.

<sup>2</sup> Psal. xxii. 16, 17. Isai. liii. 5, 8, 12, &c.

<sup>3</sup> Psal. xvi. 10. compared with Acts ii. 31.

<sup>4</sup> Hos. vi. 1, 2.

evident, upon a review of the whole exposition of the prophet, that he is promising the people of Israel a restoration from their national calamities and captivity, on condition of their repentance, under the figure of a resurrection from the dead; a figure frequently used in the poetical and prophetic books of Scripture." But the mention of the precise time, "the third day he will raise us up," a circumstance which is verbally predicted in no other part of the Bible, and yet is said by St. Paul to have come to pass in the resurrection of Christ "according to the Scriptures," strongly confirms the opinion of those, who consider the passage as a distinct prophecy of the resurrection of Christ. Even if the words were in some measure fulfilled by the recovery of the people from national distress, after an intermediate time, indicated by the prophetic period of two days, the fact would prove only, that the national history of the Jews was, in this instance also, so ordered, as faintly to prefigure the death of Christ, and his rising again.

This comparison of different passages of Scripture shews, then, that the Holy Spirit has made use of words, which bear reference to the

<sup>a</sup> Psal. xxx. 3. lxxi. 20. lxxxvi. 13. Ezek. xxxvii. 11. Isai. xxvi. 19.

people of Israel, and, by the same authority, are applied to the person of Christ. The chosen descendants of Abraham are thus pointed out, at least in some part of their wonderful national history, as designedly foreshadowing that one Seed of Abraham, in whom the promises, made to himself, and to his posterity, should all be accomplished.

II. But it by no means follows, because the people of Israel was historically typical of the person of Christ, in some respects, that the same relation should subsist in other instances. Neither must we permit our imaginations to multiply resemblances, which have no foundation in the word of God. Persons and events are often, in Scripture, alluded to as bearing typical reference, partly to one future event, and partly to another; as the same event is also foreshadowed in its different circumstances by different preceding events.

An instance of this nature is found in the notice which is taken of a later period in the history of the Israelites, their passage through the Red sea, and wandering in the desert; an allusion which represents the people of Israel as prefiguring the Christian Church; and the *instruments* of some of their miraculous deliverances, as designed types of the institutions and person of Christ.



St. Paul, in his first Epistle to the Corinthians, replies to various questions which his converts had proposed.<sup>o</sup> Some of them, puffed up with the conceit of superior knowledge, appear to have relied on their privileges as Christians; and to have underrated the strength of the temptations to which they were exposed. They were conscious of enjoying the ordinary means of grace; they had been baptized into the Christian faith, and received the cup of blessing, and the bread which was broken, the communion of the body and blood of Christ.<sup>p</sup> They considered, that they might join in the feasts, which the heathen around them made upon the victims offered to idols, without incurring the danger of apostacy from the faith. To such as these the apostle addresses the important instruction, "Let him that thinketh he standeth take heed lest he fall."<sup>q</sup> To enforce the necessity of constant vigilance, after referring to the care which he himself used to keep under his body, and bring it into subjection, lest that by any means, when he had preached to others, he himself should be a cast-away;<sup>r</sup> St. Paul refers to the history of the Israelites. "Moreover, brethren," he writes, "I would not that ye should be ignorant, how that

<sup>o</sup> 1 Cor. vii. 1.

<sup>r</sup> 1 Cor. x. 12.

<sup>p</sup> 1 Cor. x. 16.

<sup>q</sup> 1 Cor. ix. 27.

all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.”\*

In this passage, the object of the Apostle is, not only to represent the Israelites as having been partakers of miraculous benefits, in the food which they ate, and the water which they drank. For he introduces terms which were quite unnecessary for that purpose, and were calculated to excite notions in those who read them, which, on that supposition, the writer never meant. The assertion, that the Israelites “were all *baptized* unto Moses in the cloud and in the sea,” could not fail to suggest some degree of correspondence between the initiatory rite of the Christian covenant, and that part of the history of the Israelites. St. Paul then denominates the food of the Israelites in the wilderness, “the same spiritual meat,” and “the same spiritual drink.” If it were his intention to imply, that the material sustenance of the Israelites represented food of a divine and spiritual nature; that there was a designed analogy, between the nourishment of the Israel-

\* 1 Cor. x. 1..4.

ites, and the elements consecrated in the Lord's Supper, in order to represent the body and blood of Christ; that what was commemorated in the Christian ordinance, was prefigured in the Jewish history; the apostle could scarcely have selected terms better calculated to convey such an impression: especially when the words are taken in connection with those immediately preceding them. And, to remove all ambiguity, he concludes the allusion with an assertion clear and express: "They drank of that spiritual Rock which followed them, and that Rock was Christ."

Whatever degree of knowledge, then, respecting the future events of the Gospel, the apostle supposes *the Israelites* to have possessed, his whole argument proceeds upon the supposition, that circumstances in their deliverance were designed, under the immediate Providence of God, to shadow forth the institutions of Christianity, and to be so understood by the Christian Church.

The similarity thus indicated extends to a variety of remarkable particulars. The Israelites were under the protection and guidance of a cloud, which was spread out as a covering,<sup>1</sup> the sensible representation of that Providence, which conducted them to the land of

<sup>1</sup> Psalm cv. 39.

Canaan, the lot of their inheritance," as it now protects the Church of Christ collectively, and guides the faithful in their course through this world, to the rest which remaineth to the people of God.\* The children of Israel "all passed through the sea, and were all baptized unto Moses, in the cloud, and in the sea." Their descent into the channel, which the hand of God made for them, through the midst of the sea, and their rising again from the waters, which "were a wall unto them on their right hand, and on their left,"<sup>y</sup> was an apt, and the apostle intimates, a designed, representation of the baptism by which Christians enter into covenant with God.

The emblem was rendered, perhaps, more striking by the showers which were poured out from the cloud, for the refreshment of the people in their wanderings. For that some aspersion of this nature took place, we learn from the words of David, in speaking of their march through the wilderness; "Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance when it was weary."<sup>z</sup> The cloud also sometimes descended, as a cloud of glory, into the midst of the congregation;<sup>a</sup> as the baptism "with the Holy Ghost and with

\* Psalm cv. 11.

<sup>x</sup> Heb. iv. 9.

<sup>y</sup> Exod. xiv. 22.

<sup>z</sup> Psalm lxxviii. 9.

<sup>a</sup> Exod. xl. 34.

fire,"<sup>b</sup> was afterwards sent down upon the Christian Church. By their descent into the sea, and passing under the cloud, the Israelites were convinced of the authority of Moses, were consecrated to the dispensation which he was appointed to introduce, were separated from the slavery of their previous condition, and enabled to prosecute their journey towards Canaan; representing, by a series of real events, the institution of Christian baptism, and the benefits derived from it.

The Israelites were also miraculously made partakers of meat and drink which, in addition to their primary effect in sustaining their sinking strength, had also an inward spiritual meaning, prefiguring the sacramental elements which Christ ordained to be received in his Church. "They did all eat the same spiritual meat."

Well might the manna, the angels' food which the Israelites ate, be thus denominated: celestial in its origin, pure in its nature, miraculously given to the people of God, and bearing a sacramental reference to the true bread of God, which should come down from heaven.<sup>c</sup>

They did also "all drink the same spiritual drink." The water which flowed in streams from the rock which Moses smote, and followed the Israelites in their wanderings, foreshadowed

<sup>b</sup> Matt. iii. 11. Acts ii. 3.

<sup>c</sup> John vi. 32, 33.

the blood of Christ which should be shed, and was analogous to the wine which he appointed to be drank by his followers, as the memorial of that event.

Thus the argument of the apostle implies, that the national history of the Israelites had a designed analogy to the state of the Christian Church: that the faithful of old possessed privileges resembling those which the Christians enjoyed in their sacraments; the one prophetic, the other commemorative. They were initiated into the Mosaic dispensation, by a baptism in the cloud and in the sea; as the new converts were baptized into the Christian faith. And, when entered upon the course to their promised earthly inheritance, they were renewed from time to time with spiritual meat and drink; as the confirmed Christian is provided with the means of grace, by partaking of the sacred ordinance established by Christ.

The benefits also of each flowed from an analogous source. The deductions made by human reason, even from the premises established by Holy Writ, are always to be received with caution. But the conclusions derived from the apostle's reasoning, in the present instance, are confirmed by an assertion which no believer in the inspiration of St. Paul can for a moment dispute: "They drank of that spiritual

Rock that followed them, and that Rock was Christ.”

Before a declaration so positive as this, all cavil must disappear. We may not be able to understand, fully, how the rock represented Christ; we never could have known that it did, without the authority of Scripture. But we cannot explain away, and dare not contradict, a fact which the Holy Spirit has thus established.

When, however, the analogy, between the rock in the desert and Christ, is pointed out, we may be justified in observing points of similarity between them, which we might have passed unnoticed, unless under the direction of an infallible guide. The rock in the wilderness, from which “the waters gushed out, and the streams overflowed,”<sup>d</sup> was a designed representation of Christ, who invited all who thirst to come unto him; and promised living water to those who ask of him.<sup>e</sup> The resemblance, however, was imperfect. All, who drank of the water which flowed from the rock smitten by Moses, received refreshment to their weariness: but the relief was merely temporary. Whoever drank of that water thirsted again. But whoever shall drink of the water, which flows from the Rock of our salvation, shall never thirst:

<sup>d</sup> Psalm lxxviii. 20.

<sup>e</sup> John vii. 37, 38.

for "it shall be in him a well of water springing up unto everlasting life."<sup>f</sup>

But the rock smitten by Moses, not only represented Christ, by aptly prefiguring the pure doctrine and copious spiritual benefits which flow from him: it was also singularly emblematic of the last act of hostile barbarity inflicted upon his person, at the conclusion of his sufferings for the sins of the world.

When the soldiers came, on the evening of that mournful day, to remove from the cross the bodies of Jesus and of the two malefactors, they "brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs." And this they did, not without the determinate counsel and foreknowledge of God, who had declared by his word, what he also typified by the institution of the unmutilated paschal lamb, "A bone of him shall not be broken."<sup>g</sup> But their tender mercies, unconsciously thus fulfilling the Lord's will, were yet cruel: for "one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water."<sup>h</sup> Even this apparently wanton outrage was predicted; for "another scripture saith, They shall look on

<sup>f</sup> John iv. 14.

<sup>g</sup> John xix. 32, 33, 36.

<sup>h</sup> John xix. 34.



him whom they pierced.”<sup>1</sup> And it is surely neither fanciful nor unscriptural to conclude, that when Moses, by the Divine command, lifted up his rod, and smote the rock in Horeb, “and caused waters to run down like rivers,”<sup>2</sup> he was also an actor in a scene designedly pre-figuring the termination of his Saviour’s suffering: for “that Rock was Christ.”

Objects such as these formed not, it is true, the primary intention, for which the miraculous events of the Jewish history were brought to pass. Those wonders were wisely and mercifully given to lead the people of God, to govern, to direct, to encourage, to punish them: to shew to all nations, that there is no God like Jehovah: to keep alive, amidst the corruptions of a sinful world, the remembrance of his name; to perpetuate the knowledge of the promised Redeemer. But these events had an ulterior object: they were our examples; types<sup>1</sup> of what should happen in the latter days: intended to shew to future ages, that the same God, who overruled the affairs of his people, designed to send, and in the fulness of time *did* send, his Son, to be a light to lighten the Gentiles, as well as the glory of his people Israel.<sup>m</sup>

<sup>1</sup> John xix. 37.

<sup>2</sup> Psalm lxxviii. 16.

<sup>1</sup> Τύποι ἡμῶν. 1 Cor. x. 6, 11.

<sup>m</sup> Luke ii. 32.

Neither are such applications of Scripture history calculated, in themselves, to carry conviction to a heart of unbelief. They are rather meant for the instruction of those who, with the apostle, are ready, leaving the principles of the doctrine of Christ to go on to perfection.<sup>a</sup> And to those, who search these histories with a humble mind, every hour which is devoted to the investigation will discover much to excite admiration of the wisdom, and power, and mercy of God, and much to lead them on from strength to strength.

After all, our researches will have been but vain and empty words, if we overlook the important moral lessons, which the historical as well as the doctrinal parts of the Bible are all calculated to enforce. Practical improvement is not always, nor generally, in proportion to the means of grace. It is a melancholy truth, but it is truth, that great labour may be bestowed to understand the more mysterious parts of holy writ; much sagacity may be displayed, much patience, much research: yet the heart may all the while be lamentably deficient in those graces, which the most simple Christian, who reads and believes his Bible, may have been enabled, through the Spirit of God, to attain.

<sup>a</sup> Heb. vi. 1.

“ Knowledge puffeth up, but charity edifieth : and if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.”<sup>o</sup> We are too apt to rely upon the advantages which we possess, as if we had already secured the benefits which, we know, are in our power. But others before us have had means of grace, which they neglected, and therefore fell. The Israelites came out of Egypt with a mighty hand and a stretched-out arm ; they all were under the cloud, and all passed through the sea : they did all eat the same spiritual meat ; and all drank the same spiritual drink : “ But with many of them God was not well pleased : for they were overthrown in the wilderness.”<sup>p</sup>

“ Now these things were our examples.” We may not be tempted in the same manner in which the Israelites were tempted of old : but temptations will not fail to attack every man, by the sin which does most easily beset him. We may not be tempted to worship strange gods : for the nations around us, with whatever purity, at least profess the faith of Christ. But we may “ lust after evil things as they also lusted.”<sup>q</sup> “ The lust of the flesh, and the lust of the eyes, and the pride of life”<sup>r</sup> still surround us, still solicit, still mislead. We may

<sup>o</sup> 1 Cor. viii. 1, 2.

<sup>q</sup> 1 Cor. x. 6.

<sup>p</sup> 1 Cor. x. 5.

<sup>r</sup> 1 John ii. 16.

“tempt Christ, as some of them also tempted:”<sup>\*</sup> requiring still some new sign to satisfy the morbid cravings of scepticism, or refusing to obey what we are conscious is given by the authority of God. We may “murmur” at his Providence, “as some of them also murmured:”<sup>†</sup> we may give ourselves over to intemperance, or to uncleanness, or to “covetousness, which is idolatry:”<sup>‡</sup> and we may be ready, as often as the invitation is sounded in our ears, to fall down and worship the golden image, which avarice or luxury has set up.

If we do, we at least sin not in ignorance; we have read the word of God; we have often heard his warnings against sin; and his threatenings against the sinner: we have read of the fearful judgments which befel the Israelites: the serpents which slew the idolators: the destroyer which destroyed the murmurers. “Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to

<sup>\*</sup> 1 Cor. x. 9.

<sup>†</sup> 1 Cor. x. 10.

<sup>‡</sup> Col. iii. 5.

escape, that ye may be able, to bear it." \*  
The way may be difficult, it may be dangerous : but still there is a way, which none, who seek it with sincerity, shall fail to discover ; and none, who pursue it with faith, shall fail to keep unto the end.

\* 1 Cor. x. 11, 12, 13.

## LECTURE XVIII.

THE DESCENDANTS OF ABRAHAM HISTORICALLY  
TYPICAL OF ALL TRUE BELIEVERS: CANAAN  
OF HEAVEN: JOSHUA OF CHRIST.



GAL. iv. 24.

*Which things are an allegory.*

IT was observed in the preceding Lecture, that the people of Israel is set forth in Holy Scripture as, in some measure, typical of Christ; and that the events which occurred to them, in their delivery from Egyptian bondage, and their wanderings in the desert, are adduced by the writers of the New Testament, not only as warnings to mankind in all ages, but also as having some designed connection with the events of the Gospel history, and the institutions of the Christian Church. In other parts of the sacred volume, this comparison appears to be extended to that period of the history of the Jewish nation, which recounts their entrance into the promised land.

Several portions of Scripture bear reference to this subject. A part of the Epistle to the

Galatians represents the descendants of Abraham, according to the promise, to have borne, from the first, a symbolical character, prefiguring the true spiritual children of Abraham. The argument contained in part of the Epistle to the Hebrews implies, that the temporal promises made to Abraham, and to his seed, were intended to convey an earnest of some superior blessings, and were so understood by the patriarchs: and the peculiar character and history of Joshua, the chosen leader of the Israelites into the land of Canaan, points him out as personally typical of Christ.

These passages, in the New Testament, require to be treated with great care. The style of argumentation adopted in the apostolic epistles is very peculiar. The arrangement of the sentences is often rendered complicated, by the use of parenthesis. The conclusions are sometimes disjointed from the premises upon which they depend: sometimes they even anticipate them, and are often left to be inferred. Earnest advice and affectionate exhortation are intermixed with profound reasoning: and quotation and reference are frequently introduced, for the purpose of illustration or instruction, as well as to serve for the basis of argument. All these circumstances render explanation difficult; and should teach us a becoming distrust

of any inferences which we may draw from such words of Scripture, except those expressly pointed out by the inspired writers.

I. The history of the Israelites, in all its parts, bears the most decided marks of being a narrative of real events, although always extraordinary, and frequently miraculous. But these real events, brought to pass by the immediate Providence of God, and recorded by the inspiration of his Holy Spirit, are, by the same Spirit, declared to have had, in some instances, a designed reference to future things. Still, neither the miraculous nature of the facts related, nor their typical character, implies any thing unreal. The facts did as actually occur as the simple facts of any other history.

Bearing this in mind, let us refer to the life of the patriarch Abraham.

He was called by God from his own country, and his kindred, and his father's house, with a promise, that of him should be born a great nation, and that in him all the families of the earth should be blessed.\* This was the commencement of a course of extraordinary providence, under which the patriarch lived. The promise was, from time to time, repeated and enlarged; and at length its fulfilment began. "For it is written, that Abraham

\* Gen. xii. 1, 2, 3.



had two sons, the one by a bond-maid, the other by a free-woman: but he who was of the bond-woman was born after the flesh, but he of the free-woman was by promise.”<sup>b</sup>

Here, the fact, that Abraham had two sons, is an historical truth. Its reality is in no degree altered by the miraculous circumstance, that the seed after the promise sprang of one, who was “as good as dead;”<sup>c</sup> provided we are assured that the Spirit of God, who “cannot lie,”<sup>d</sup> has so declared it. Upon that authority we believe the miracle, and we know the fact.

Neither, again, is the reality of the history affected, when the same Spirit declares, that the extraordinary dispensation, under which Abraham lived, had a further import: that these things “are an allegory;”<sup>e</sup> that they have an allegorical meaning, and were prefigurative of future events: that Hagar and Sarah represent the two covenants, the law and the Gospel: and the descendants of Isaac and Ishmael respectively typify those who believe, and those who believe not. We could never have known this further import of the sacred history, if the same God, who brought about the events, had not revealed to us the interpretation of

<sup>b</sup> Gal. iv. 22, 23.

<sup>c</sup> Heb. xi. 12.

<sup>d</sup> Tit. i. 2. Heb. vi. 18.

<sup>e</sup> Gal. iv. 24. *ἅτινά ἐστι ἀλληγορούμενα.*

them. But still we cannot doubt, that it does exist; because His most holy word so declares.

This, however, is a conclusion not depending only upon the interpretation of one isolated passage of Holy Writ. Christ himself infers, that they who do the works of Abraham, are the only true 'children of Abraham.' They who are of the faith, are elsewhere denominated "the children of Abraham:"<sup>f</sup> and that patriarch is styled "the father of us all."<sup>h</sup>

These passages of Scripture, then, represent the chosen descendants of Abraham, from the beginning, as typical of those who should embrace the true faith; and they imply, that the promises made to them had a further reference to those which should be held out for the encouragement of true believers to the end of time.

II. The descendants of the patriarch grew and multiplied. Even while subjected to the harsh dominion of their task-masters in Egypt, they "waxed very mighty."<sup>1</sup> At length the delivery, long expected<sup>k</sup> by those who had faith in the promises of God, was wrought by the hand of his servant Moses. They went forth with a high hand; they were conducted through

<sup>f</sup> John viii. 39.

<sup>g</sup> Gal. iii. 7.

<sup>h</sup> Rom. iv. 16.

<sup>1</sup> Exod. i. 20.

<sup>k</sup> Gen. i. 25.

the wilderness; and their posterity took possession of the promised land of Canaan.

This, again, is a portion of undisputed history: and it is recorded in the Scriptures which contain the true word of God. But we learn also from the same authority, that the promises, for which the fathers of old time looked, did not terminate in the possession of temporal blessings: that Canaan was a type of that fulness of joy, prepared for those who shall in all ages believe and obey.

The land promised to the people of God was usually represented to them as a *place of rest* after their troubles. "Ye are not as yet come," said Moses to the people before his death, "to the *rest* and to the inheritance which the Lord your God giveth you."<sup>1</sup> When they were about to pass over Jordan, Joshua referred to the promise given to the Israelites, that the land should be their possession,<sup>m</sup> as an assurance that God had given them *rest*.<sup>n</sup> And when they were established in the land, it is declared, "The Lord gave unto Israel all the land which he sware to give unto their fathers, and they possessed it, and dwelt therein; and the Lord gave them *rest* round about, according to all that he sware unto

<sup>1</sup> Deut. xii. 9. See Deut. iii. 20. xxv. 19.

<sup>m</sup> Numb. xxxii. 22.

<sup>n</sup> Josh. i. 13, 15. xxii. 4.

their fathers....There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass.”<sup>o</sup>

There was also given to the Israelites a peculiar *rest*, in the especial sanctification of the sabbath, originally instituted in remembrance that God did rest the seventh day from all his works,<sup>p</sup> and afterwards ordained to be strictly observed by the Israelites, as a sign between their Maker and themselves.<sup>q</sup>

Now, the author of the Epistle to the Hebrews declares both the rest of the sabbath, and that enjoyed by the Israelites in the land of Canaan, to have been imperfect, and to have had designed reference to a future sabbatical rest, which still remaineth to the people of God. His argument appears to be this.

Because of the unbelief of the Israelites, God declared<sup>r</sup> with an oath, during their wanderings in the desert, that they should not enter into his rest; at the same time promising, that their believing descendants should enjoy the privileges from which they were thus excluded. This solemn denunciation implies, that some specific rest was already promised.

Now, the rest of the sabbath, although, with

<sup>o</sup> Josh. xxi. 43, 45.

<sup>p</sup> Gen. ii. 2, 3. Heb. iv. 4.

<sup>q</sup> Exod. xx. 8...11. xxxi. 13...17. <sup>r</sup> Numb. xiv. 28...35.

peculiar propriety, styled the rest of God, was not *that* rest of the faithful, to which the awful declaration of the Almighty had respect. For the sabbatical rest began at the creation; and was already conferred upon the Israelites,\* before the time when the oath was delivered: "the works were finished," and therefore the rest of the sabbath instituted, "from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works." †

Again, the rest, which the Israelites enjoyed in the promised land, was not the *only* rest from which the oath of God excluded those who believed not. For long after that rest was enjoyed, in its full extent, by the possession of the temporal advantages derived from the quiet occupation of Canaan, the Holy Ghost, by the mouth of David, still speaks of the rest of God, as something which the Israelites were in danger of losing, if they then hardened their hearts. "Again, he limiteth a certain day, saying in David, To-day, after so long a time: as it is said, To-day if ye will hear his voice, harden not your hearts. For if Joshua had given them rest," in the full meaning of the original promise, "then

\* Exod. xvi. 23. xx. 8.

† Heb. iv. 3, 4. Gen. ii. 3.

would he not afterward have spoken of another day."<sup>u</sup>

The rest of God, therefore, was a rest different from that of the sabbath, and that of Canaan, and subsequent to both.

The argument of the Apostle implies further, that the true rest, which was the ultimate object of all the promises and warnings, was not yet obtained at the time in which he wrote. For he applies to the Hebrews, whom he addresses, the very exhortation of David, founded upon the supposition, that the rest is still future. "Wherefore, as the Holy Ghost saith, To-day, if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their hearts, and they have not known my ways. So I swear in my wrath, They shall not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another while it is called To-day, lest any of you be hardened through the deceitfulness of sin."<sup>x</sup> And in a later part of his argument,

<sup>u</sup> Heb. iv. 7, 8.

<sup>x</sup> Heb. iii. 7...13.

he draws the express conclusion, "there remaineth, therefore, a rest to the people of God:"<sup>7</sup> doubtless, there still is reserved for them a perfect rest from their troubles and labours, a holy keeping of an eternal and heavenly sabbath.

Neither is this rest to be attained in the present life. The promise respects not, as has been imagined, a relief from temporal persecution, which was to be enjoyed in the early ages of the Christian Church. It was to be a cessation of toil, and persecution, and distress, in a future world, such as the Gospel promises to those "who die in the Lord," and, therefore, "rest from their labours."<sup>8</sup> "For he that is entered into his rest, he also hath ceased from his own works, as God did from his."<sup>9</sup>

A *rest*, then, was given by the Almighty to his creatures, by the institution of the sabbath: a *rest* was promised to his people Israel, in the inheritance of the land of Canaan. But neither of these was complete. They had each a reference to a higher and better rest, which still remaineth to the people of God.

III. Another part of the Epistle to the Hebrews represents the fathers, who received the temporal promises, as themselves conscious

<sup>7</sup> Heb. iv. 9. Ἄρα ἀπολείπεται σαββάτισμος.

<sup>8</sup> Rev. xiv. 13.

<sup>9</sup> Heb. iv. 10.

of their spiritual import. The apostolic writer declares, with reference to Abraham and Sarah, and their immediate descendants, "the heirs with him of the same promise,"<sup>b</sup> "These all died in faith, not having received the promises,"<sup>c</sup> not having obtained the things promised, "but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims upon the earth."<sup>c</sup> This is a confession frequently made; by Abraham,<sup>d</sup> by Jacob,<sup>e</sup> by David.<sup>f</sup> And the Apostle argues justly, "They that say such things declare plainly that they seek a country,"<sup>g</sup> the land of their fathers. But they spake not of any earthly land; for "truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned:"<sup>h</sup> whereas the patriarch Abraham demanded an especial oath from Eliezer,<sup>i</sup> the eldest servant of his house, that he would not again bring Isaac, his son, into the land in which he dwelt.<sup>k</sup> It is, therefore, evident, that "they desire a better country, that is, an heavenly: wherefore, God is not ashamed to be called their God: for he hath

<sup>b</sup> Heb. xi. 9.<sup>c</sup> Heb. xi. 13.<sup>d</sup> Gen. xxiii. 4.<sup>e</sup> Gen. xlvii. 9.<sup>f</sup> 1 Chron. xxix. 15.

Psalm xxxix. 12.

<sup>g</sup> Heb. xi. 14. ὅτι πατρίδα ἐπιζητοῦσι:<sup>h</sup> Heb. xi. 15.<sup>i</sup> Gen. xv. 2.<sup>k</sup> Gen. xxiv. 2...9.



prepared for them a city;" "a city which hath foundations, whose builder and maker is God."<sup>1</sup>

The Scripture, then, represents the descendants of Abraham as, from the first, bearing a typical relation to the assembly of true believers; the rest, which they were to enjoy in the promised land, as also typical of the heavenly kingdom; and the fathers themselves as conscious of their high destiny, desiring and expecting a better heavenly country, predicted under the emblem of those temporal blessings, which their posterity enjoyed; and faintly pre-figured by them.

IV. But we cannot dismiss this part of the subject, without briefly adverting to the leader and deliverer raised up by God to conduct his people into the earthly Canaan, Joshua the son of Nun.

Although there is no part of Holy Scripture in which he is declared to have personally borne a typical character, such a relation is clearly implied. He is so intimately connected with circumstances which are avowedly typical, that the striking points of resemblance, between him and Jesus Christ, cannot be imagined to have existed without design.

It is well known how customary it was, in the early ages of the history of the Jews,

<sup>1</sup> Heb. xi. 10, 16.

either to make some change in the name of a person destined to perform a prominent part, in the events designed by the Providence of God; or to impose a new name, which should be significative of his future actions. Such an alteration was made in the name of the victorious leader of Israel into Canaan. His name was originally Oshea, which implies salvation generally. But at a time when he was sent forth to view the promised land, his name was changed. "Moses," by the Spirit of God, "called Oshea, the son of Nun, Jehoshua,"<sup>m</sup> or Joshua, which, it is needless to say, is the same as Jesus; a name still indicating the character of a Saviour, but implying more pointedly, that the salvation should, at some future time, be obtained by him personally; and, perhaps, including a specific allusion to the name of Jehovah himself, by whom he was appointed: "as if Moses had said, This is the person by whom God will save his people from their enemies."<sup>n</sup>

The very same significant name, and for a similar, although superior reason, was given

<sup>m</sup> Numb. xiii. 16.

<sup>n</sup> See Pearson on the Creed, Art. ii. Kidder's *Demonstrat. chap. i.* Eusebius, *Demonstrat. Evang. Lib. IV. cap. xvii.* observes, that the two names, Jesus and Christ, were given by Moses, the one to Joshua, the other to Aaron, the anointed high priest.

by the express command of the angel of God to "the Son of the Highest,"<sup>o</sup> when he took our nature upon him: "Thou shalt call his name JESUS, for he shall save his people from their sins."<sup>p</sup>

To the son of Nun, therefore, was first given, for an especial purpose, and by the express appointment of God, a name which was afterwards to be "above every name, that at the name of JESUS every knee should bow, of things in heaven, and things in earth, and things under the earth."<sup>q</sup>

Joshua, thus representing his Saviour in the name which God himself imposed, was, in other respects, remarkably similar to him. He was one of those, who first brought to the Israelites the faithful report of that "exceeding good land,"<sup>r</sup> flowing with milk and honey, which was promised to them for a possession. Jesus, who came down from heaven, could alone tell<sup>s</sup> of those heavenly things, faintly typified by the earthly Canaan. Joshua was the leader of the Israelites in their arduous warfare; as Jesus is set forth as the Captain of our salvation, made perfect through sufferings.<sup>t</sup> Under Joshua, the fathers brought the tabernacle of

<sup>o</sup> Luke i. 32.

<sup>p</sup> Matt. i. 21. Luke i. 31.

<sup>q</sup> Phil. ii. 9, 10.

<sup>r</sup> Numb. xiv. 6. . .9.

<sup>s</sup> John iii. 12, 13.

<sup>t</sup> Heb. ii. 10.

witness, the material emblem of heaven, and the pledge of the immediate presence and favour of God, "into the possession of the Gentiles, whom God drave out."<sup>u</sup> And the true Jesus introduced into the Gentile world, who lay in darkness, and the shadow of death, the spiritual benefits themselves. Joshua, by the immediate command and supernatural assistance of Heaven, arrayed the people of Israel, and triumphed over the temporal kings of Canaan, who opposed his progress.<sup>x</sup> Jesus armed his faithful followers with weapons of warfare, "not carnal, but mighty through God to the pulling down of strong holds:"<sup>y</sup> "and having spoiled principalities and powers, made a shew of them openly, triumphing over them"<sup>z</sup> in his cross. At the command of Joshua, the Israelites compassed the city of Jericho, and the priests blew with the trumpet, and the people shouted with a great shout; and the wall of the city fell down flat.<sup>a</sup> At the illustrious "appearing of our Lord Jesus Christ,"<sup>b</sup> "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God:"<sup>c</sup> and the very "heavens shall pass away with a great noise,

<sup>u</sup> Acts vii. 45.<sup>x</sup> Josh. x.<sup>y</sup> 2 Cor. x. 4.<sup>z</sup> Col. ii. 15.<sup>a</sup> Josh. vi. 20.<sup>b</sup> 1 Tim. vi. 14.<sup>c</sup> 1 Thess. iv. 16.

and the elements shall melt with fervent heat : the earth also, and the works that are therein shall be burnt up.”<sup>d</sup>

Knowing, then, that the people, whom Joshua led, were typical of the faithful in all ages ; that the country, into which he led them, prefigured that heavenly rest, which was seen afar off, even by the fathers who died in faith, and still remaineth to the people of God ; that the very name of Jesus was given to him ; and that his actions, in many respects, correspond with those ascribed to the Saviour of the world ; we have good reason to believe, that his life was, by the Providence of God, so ordered, as to represent future things ; that he was a personal type of the true Jesus.

But the history of the Israelites not only contains information respecting the dealings of God : it unfolds a series of events “written for our admonition,”<sup>e</sup> and applied by the authority of divine wisdom. The caution delivered by the Apostle, in his address to the Hebrews, is a caution to all Christians in all ages : and a caution of the most important nature : “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.”<sup>f</sup>

To all of us, of whatever age, or station,

<sup>d</sup> 2 Pet. iii. 10.

<sup>e</sup> 1 Cor. x. 11.

<sup>f</sup> Heb. iii. 12.

or acquirements, this solemn warning affords a subject of deep and earnest meditation. But many of those, who are here assembled, are just entering upon that dangerous period of their lives, when they are first left to think and act for themselves. To such I would particularly apply the exhortation of the apostle.

You are now liberated from many of those restraints, which the experience of your instructors, or the anxious solicitude of parental care, has imposed during your earliest youth. Many of you, it is to be hoped, have been brought up in the nurture and admonition of the Lord; accustomed sincerely to reverence the institutions, and the duties, which religion prescribes. You have *heard*, perhaps, much of the danger of unbelief; and know, that man, in his weakness, has sometimes presumed to doubt, and, in his wickedness, has sometimes dared to deny, the God who created, the Saviour who redeemed, the Holy Spirit who sanctifieth him. But you have not yet been yourselves tempted to unbelief. The companions and familiar friends of your youth may have led you into folly and sin, of which you earnestly now repent: but, amidst all your errors, they, as well as yourselves, believed that "there is a reward for the righteous,"<sup>a</sup> that,

<sup>a</sup> Psalm lviii. 11.

doubtless, there is a God that judgeth the earth. The time is now come, when some of you may be called to know, by your own experience, how deceitful and specious are frequently the wiles of infidelity. Even among the young, there are sometimes found those, whom a deceived heart has turned aside. Men of no mean attainments, and, perhaps, of manners more than usually prepossessing, may occasionally be found, even within the walls of this our Sion, who have learned to make sport of holy things. Sometimes it may be the pride of self-conceit, and the vanity of appearing superior to common prejudices, which induces them to speak lightly and irreverently of those mysteries, into which holier beings than any human creature desire with humility to look: and arrogantly to question the actions of that incomprehensible and eternal God, before whose throne the angels and blessed spirits of heaven fall down with faces veiled.<sup>b</sup>

Sometimes the very course of their studies may have led them into an error, apparently less presumptuous, but equally dangerous. Satan may be transformed into the resemblance of an angel of light; may delude them under the specious pretence of "science falsely so called."<sup>1</sup> They may cavil at the proof of our

<sup>b</sup> Rev. vii. 11.

<sup>1</sup> 1 Tim. vi. 20.

religion's truth. They may, perhaps, have been so engaged for a time in the cultivation of abstract reasoning, as to be less forcibly affected with that degree of certainty, which moral demonstration is calculated to produce. They may have been so occupied in perusing the eloquent pages of heathen morality, as to be less sensible to those precepts and doctrines, which are often delivered only with the majestic plainness of truth. Or they may have been so entangled in the deceitful maze of metaphysical subtlety, as to overrate the bounds of human knowledge: they may expect to reconcile what to them appears contradictory, in their conceptions of heavenly things: to define and explain the power, the wisdom, the justice, and the mercy of God, by the feeble efforts of their own fallible minds.

From whatever cause such a heart of unbelief may have originated, beware that it deceive you not. If, in your hours of social intercourse, you meet with those, who would unsettle your fixed faith in the holy profession of your religion, by levity, or by argumentation, take heed how ye hear: "take heed, brethren, lest there be in any of *you* an evil heart of unbelief, in departing from the living God."<sup>k</sup>

<sup>k</sup> Heb. iii. 12.



I will suppose, that you so far benefit by the opportunities afforded you here, as to study for your own conviction the proofs, upon which the truth of our religion is built, as upon a rock firm and stedfast. And, undoubtedly, such a research, undertaken with a humble and unprejudiced mind, will terminate in establishing your faith. Search with what accuracy and acuteness you can, the reasons of the hope that is in you. The more minute your scrutiny is, the more complete will be your satisfaction. But such a work requires both time and labour. And that you may not be carried away by every fair semblance of perverted reason, remember how much easier it is, in every subject, to advance a specious objection, than to furnish a satisfactory reply: how many cavils, which appear unanswerable to the inexperienced mind, have been long since confuted: how many apparent contradictions have been reconciled, by patient comparison and research. Look, besides, to the lives of those who are imbued with any of the diversified shades of unbelief; and see whether the practice, to which their principles generally lead, point them out as safe models for your imitation.

But the most dangerous temptation to infidelity is that which arises from the influence

of a vicious life upon the judgment. A heart of unbelief is frequently *first* an evil heart. In general, a man does not begin by disbelieving the doctrines, and then proceed to disobey the commands of religion. So complicated are the motives, by which even the reasoning powers are influenced, that they, who would be thought persons of superior acuteness, are very commonly led to believe what they hope, upon grounds which, in any other case, they would justly consider insufficient. He, who is once "hardened through the deceitfulness of sin,"<sup>1</sup> is soon led to imagine, that God may not be of eyes so extremely pure, requiring truth in the inward parts; so just, so true, so unchangeable, so fearful in judgment, as the Scriptures declare: and upon that feeble foundation he builds his hope of eventually escaping the punishment pronounced upon all unrepented sin. Whenever, then, you are tempted to sin, remember that you are tempted, not only to disobey the positive commands of religion, but to weaken the very tie which binds religion to the soul.

If ye continue faithful unto the end, great shall be your reward. There remaineth a rest for the people of God: an eternal rest from sin, and trial, and sorrow; a sabbath of blessed-

<sup>1</sup> Heb. iii. 13.

ness and peace, into which "they, to whom it was first preached, entered not in because of unbelief."<sup>m</sup> "Let us labour, therefore, to enter into *that* rest, lest any man fall after the same example of unbelief."<sup>n</sup>

<sup>m</sup> Heb. iv. 6.

<sup>n</sup> Heb. iv. 11.



## LECTURE XIX.

ISAAC TYPICAL OF CHRIST.

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JOHN viii. 56.

*Your father Abraham rejoiced to see my day ; and he saw it, and was glad.*

WE cannot bring to a close an enquiry into the typical prefigurations of the Gospel history, which are contained in the Old Testament, without directing our attention to the voluntary offering, which Abraham made of Isaac. Whether this event be considered as the triumph of confiding faith over the natural feelings of humanity, and the affection of a parent ; as an instance, in which the sovereign power of God interfered, to cause an apparent deviation from the usual laws, by which the moral world is governed ; or as one of those "things hard to be understood," which it is difficult to reconcile with the notions which human reason would form, respecting the dealings of the Almighty ; it must always be regarded as a subject of the greatest interest.

To dwell, however, upon any of these points would be at present superfluous: for they have not long since been here elucidated, with more than ordinary eloquence and learning.\* Our present enquiry, in conformity with the plan which has been pursued, will lead us only to consider the action, which tried the faith of the patriarch, as far as it is designedly prefigurative of the death and resurrection of Christ.

Very few of those, who call themselves Christians, hesitate to acknowledge, that the offering up of Isaac was more than a simple historical event: that it was, in some measure, representative and prophetic of Christ's "day." But various opinions have been held, respecting the degree of accuracy, with which the predicted event was set forth; the precise manner, in which the information was conveyed; and how far its import was understood by Abraham himself.

A correct judgment upon this question can be formed only by an examination of those portions of the New Testament, which allude to the trial of Abraham, compared with the history, as recorded in the book of Genesis.

The first passage, which appears to relate to this subject, is the celebrated assertion made by

\* Benson's Hulsean Lectures for 1822. Lect. XIV, XV.

our Lord in one of his discourses with the Jews. "Your father Abraham rejoiced to see my day:" or rather, earnestly desired that he might see my day; "and he saw it, and was glad."<sup>b</sup> Jesus was vindicating his own authority, and his superiority to Abraham, from the imputations of his opponents, by a reference to the testimony of heaven and earth. "If I honour myself, my honour is nothing: it is my Father that honoureth me, of whom ye say, that he is your God."<sup>c</sup> This was a direct appeal to the numerous evident tokens, which Christ had received, that he was a prophet sent from God. He had been declared the Son of God by a voice from heaven:<sup>d</sup> and had performed, publicly, such miracles as attested his Divine commission. If he had not done the works of his heavenly Father, they would not have been bound to believe. But, when he had done them, though they believed not him, they should have believed the works.<sup>e</sup> But, the Jews having referred to Abraham, Jesus proceeds to shew, that the patriarch himself had, through faith, seen the things which were then displayed upon earth. "Your father Abraham

<sup>b</sup> ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν. John viii. 56.

<sup>c</sup> John viii. 54.

<sup>d</sup> Matt. iii. 17.

<sup>e</sup> John x. 37, 38.

earnestly desired that he might see my day ; and he saw it, and was glad.”

We, who are fully persuaded of our Lord's authority, know from these words, that by some means, and on some specific occasion, Abraham, during his life, did see Christ's day. But the assertion of Jesus proves more than that. It was produced to convince the Jews, with whom he reasoned, by a reference to a fact either acknowledged by them, or capable of being established upon grounds, which they would not question. It, therefore, proves, that this insight into futurity, granted to Abraham at his earnest desire, was expressed or implied in the Scriptures, which the Jews acknowledged to be given by inspiration of God.

Now the history of Abraham, from his first being called out of his country, and from his kindred, and from his father's house,<sup>f</sup> to the period of his death,<sup>g</sup> is related with great minuteness in the book of Genesis. The Scripture records a gradation of promises made to Abraham, increasing in clearness and importance. The patriarch, when he was first called, and obeyed, received the general promise ; “ I will make of thee a great nation, and I will bless thee, and make thy name great ; and thou shalt be a blessing : and I will bless them that

<sup>f</sup> Gen. xii. 1.

<sup>g</sup> Gen. xxv. 8.

bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.”<sup>h</sup> When he separated himself from Lot, and dwelt in the land of Canaan, the promise was renewed, with an assurance, that the land which he saw should be given to him and his seed for ever, and that his seed should be as the dust of the earth.<sup>i</sup> Immediately after he was returned from rescuing his kinsman, Lot, and the slaughter of the kings, and had paid tithes to Melchisedec, the general promise of increase was limited to his own son: “and he believed in the Lord, and he counted it to him for righteousness.”<sup>k</sup> A new assurance of the Divine promise was given to him, when the covenant of circumcision was first appointed; and a corresponding change made in the name of the patriarch, who was to be a father of many nations, and of Sarah, of whom the Son, according to the promise, should be born.<sup>l</sup> But it was not until Abraham had given the fullest proof of his faith in God, by offering up Isaac, the son of his old age, that the blessing to all nations, which was to be by his seed, that is, by Christ,<sup>m</sup> was fully declared with the utmost precision, and ratified by an oath. Because God

<sup>h</sup> Gen. xii. 1 . . 3.

<sup>k</sup> Gen. xv. 6.

<sup>m</sup> Gal. iii. 16.

<sup>i</sup> Gen. xiii. 14, 16.

<sup>l</sup> Gen. xvii.



could swear by no greater, he sware by himself," saying, "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore: and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed."<sup>o</sup>

In all these successive revelations, extending over so large a portion of Abraham's life, he doubtless received true, although imperfect, information respecting his one great descendant. But the question is, whether these promises conveyed that clear and anxiously expected insight into futurity, which our Lord implies, when he declares, "Your father Abraham earnestly desired to see my day: and he saw it, and was glad." All these promises were calculated to inspire the patriarch with confidence; since they assured him, upon authority which he knew to be infallible, of many great and precious blessings, which should descend upon his numerous posterity; and, by the means of his seed, be diffused over the whole earth. And Abraham "was glad," when the birth of Isaac was distinctly foretold: for "he fell upon his face and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old?"<sup>p</sup> And this he did, not from unbe-

<sup>o</sup> Heb. vi. 13.    • Gen. xxii. 16, 18.    <sup>p</sup> Gen. xvii. 17.

lief, for "he staggered not at the promise of God;" but with a severe and holy joy, "giving glory to God, and being fully persuaded, that what he promised he was able also to perform."<sup>4</sup> Wherefore also the child of promise was named Isaac, laughter, not from the subsequent incredulity of his mother, when she "laughed within herself,"<sup>5</sup> but in token of the exultation of his father when he received the promise. Still it appears not, that this promise was made in consequence of any specific earnest desire, which Abraham had entertained.

There was, however, one action of his life, in which so clear an intimation of the great events of the Gospel was conveyed, that it may with the greatest propriety be called, seeing the day of Christ. And this information was given at the very time when the patriarch was most likely to have been animated with that "earnest desire," which our Lord declares he did possess at some period of his life. That action was the intended sacrifice of Isaac.

Abraham was well acquainted with the promises of a Redeemer, which had been made immediately after the fall of man, and renewed from time to time; until the revelations made to himself limited the blessing to his own personal descendants. Having so long continued

<sup>4</sup> Rom. iv. 20, 21.

<sup>5</sup> Gen. xviii. 12.

under an extraordinary providence, and seeing Isaac his son growing up to years of manhood; knowing that in Isaac his seed should be called,<sup>a</sup> perhaps even regarding him as the individual, by whom the whole design of God's gracious scheme should be perfected; it is no improbable supposition, that he might "earnestly desire," before his death, some especial information respecting the manner, in which the salvation so long expected should at length be brought to pass: and that the command to offer up his own son as a sacrifice was given, among other wise purposes, with the intention of affording him this information, by a real action, prefiguring what should come to pass in the latter days, enabling him to SEE the day of Christ.

This opinion, it is well known, was supported by a distinguished writer in the last century.<sup>b</sup> But it is not necessary, with him, to suppose the whole transaction to have been a scenical representation, analogous to those specific symbolical actions, which the prophets were afterwards commanded to perform. Whether this hypothesis be well founded or not, the events in which Abraham was then engaged were certainly calculated to afford the patriarch some insight into the scheme of Divine Provi-

<sup>a</sup> Gen. xxi. 12.

<sup>b</sup> Warburton, Div. Legation, Book VI. Sect. 5.

dence; to shew to future ages, that the sacrifice of Christ was contemplated in the counsels of the Almighty, long before it came to pass; and that Isaac was, by an immediate Providence, engaged in events, which clearly prefigured those of the Gospel history.

The whole transaction bears a degree of similarity to the events of Christ's death, which the most cursory observation cannot fail to discover. Isaac, the "only-begotten" and beloved son of an indulgent father, was given up, as an innocent victim to suffer death, upon one of the mountains of Moriah.<sup>u</sup> Christ, the only-begotten Son of God, who knew no sin, was made sin for us,<sup>v</sup> and was crucified and slain upon one of the same mountains. As Isaac was led up to the place appointed by God for the sacrifice, he was laden with the wood, which Abraham clave for the burnt-offering.<sup>w</sup> When Jesus was led away to be crucified, he went forth "bearing his cross."<sup>x</sup> Isaac appears to have given himself up as a willing victim to the command of God, although at his period of life,<sup>y</sup> he might have effectually resisted the comparative feebleness of his aged father. In order

<sup>u</sup> Gen. xxii.

<sup>v</sup> 2 Cor. v. 21.

<sup>w</sup> Gen. xxii. 3, 6.

<sup>x</sup> John xix. 17.

<sup>y</sup> Josephus says he was 25 years of age, Ant. Book I. ch. xiii. §. 2.

to fulfil the scriptures, that thus it must be, Jesus was "brought as a lamb to the slaughter:"<sup>b</sup> although he might have prayed the Father, and presently have received from him "more than twelve legions of angels."<sup>c</sup> The sacrifice of a ram was appointed and accepted by God, instead of that of Isaac. The long train of levitical sacrifices was established, on the same Divine authority, to prefigure for a time the sacrifice of Christ, and to occupy the same part in the Jewish dispensation, which the death of Christ occupies in the Christian.

But the offering of Isaac prefigured the *resurrection* of Christ after three days, as well as his death. The words of scripture, on this point, are most clear. "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only-begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure,"<sup>d</sup> or in a parable. And this offering was made "on the third day"<sup>e</sup> after Abraham had set forth, and counted his son as one dead.

To interpret these words as containing an assertion, that Abraham received Isaac from

<sup>b</sup> Isai. liii. 7.

<sup>d</sup> ἐν παραβολῇ. Heb. xi. 17...19.

<sup>c</sup> Matt. xxvi. 53.

<sup>e</sup> Gen. xxii. 4.

the dead, in a dramatical representation,<sup>f</sup> may be to force the language of scripture to an unwarrantable extent. But the authority of the apostle expressly declares, at least, a remarkable point of resemblance between the history of Isaac and that of Christ; that when the arm of the patriarch was arrested by the angel of God, who called unto him out of heaven, and forbade him to slay his son, he received Isaac, figuratively, from the dead; as we know that Christ, having been retained in the grave during the same period, really arose from the dead, on the third day, being made the first-fruits of them that slept.

The offering, then, of Isaac appears to be that part of the sacred history, in which Abraham may, with peculiar propriety, be said to have earnestly desired to see Christ's day, and having seen it, to have been glad. In all the promises which were successively made, in all the bright prospects which they were calculated to open, he might anticipate the blessings which should be bestowed personally upon himself; he might discern, with the eye of faith, his descendants becoming as the stars of heaven, and as the sand upon the sea-shore, innumerable: he might foresee their possession of a land flowing with milk and honey; their peculiar privileges

<sup>f</sup> See Faber, *Horæ Mosaicæ*. Book II. Sect. 3 ch. iii. §. 5.

as the people of God ; and the general blessing which should come upon all the families and nations of the earth, by Abraham and his seed. But, at the time when he offered his son, he was favoured with a more express communication of the Divine will. This was the last trial of his faith ; the concluding period in the series of revelations, which he received from above. No clearer insight into futurity appears to have been granted to the patriarch : and no higher degree of certainty respecting the Divine promise could have been obtained, than that which was ratified by the sanction of an oath.

We may not be able to ascertain the precise degree of knowledge, which Abraham possessed respecting the things typified in the offering up of Isaac. But he might understand, that the redemption, which he expected, should be obtained only by some sacrifice, analogous to that which he was commanded to offer, that of an only-begotten son : he might know, that some of the circumstances of time and place, attending that sacrifice, should correspond with the action which he had been commissioned to perform ; and that a real resurrection from the dead should authenticate the Saviour of the world, as he received Isaac from the dead in a figure. That some knowledge of " Christ's day " was afforded him, the assertion of our

Lord fully proves. That this knowledge extended to some correct information respecting the event which was foreshadowed, appears from the name which he affixed to the place. Adopting the words, which he had uttered in faith, as he ascended the mountain, "God will provide himself a lamb for a burnt-offering;"<sup>a</sup> Abraham called the name of that place, Jehovah-jireh,—The Lord will provide. And we have the authority of Moses for declaring, that the event and the place were kept in remembrance, in after ages, by a proverbial expression respecting the mount. We read no more of the trials of Abraham. Henceforth he continued to live satisfied in the faith: and in that faith he died; "not having received the promises, but" yet "having seen them afar off."<sup>b</sup>

There exists, besides, a very remarkable piece of history, which appears to shew how the sacrifice of Isaac was understood in the patriarchal ages. A knowledge of so remarkable a transaction would, very probably, have been preserved in the family of Esau, and diffused through his posterity among the nations of the east. And such a tradition, however distorted by ignorance or superstition, might still retain sufficient indications of its origin; and, even by its exaggerations, serve to shew

<sup>a</sup> Gen. xxii. 8.

<sup>b</sup> Heb. xi. 13.



the kind of interpretation which was originally put upon the facts. Such a tradition, seems to have been transmitted in the singular mystical sacrifice of the Phœnicians.<sup>1</sup>

Human sacrifices were common among that deluded people. Sometimes the victims were taken indiscriminately: sometimes they gave even their first-born for their transgression; the fruit of their body for the sin of their soul.<sup>2</sup> And in times of peculiar danger and distress, the king of the country, or the chief man of any city, offered the most dearly beloved of their children, as a victim to appease the anger of heaven. And this sacrifice, it is said, was performed *mystically*. The sacrifice is reported to have arisen from that made by a former prince of the land, who decorated his only-begotten son in royal apparel, and offered him as a burnt-offering upon an altar.

There can be little doubt, that this tradition originated in the sacrifice of Isaac, although perverted by the addition of fictitious circumstances, and made subservient to gross superstition. Independently of the similarity of the events, the very names, given to the son who was offered up, and to his mother, bear such evident reference to those of the sacred his-

<sup>1</sup> See note (A) at the end of the Lecture.

<sup>2</sup> Micah vi. 7.

tory, that the correspondence cannot be considered accidental.

This tradition confirms, in a remarkable manner, the truth of the Scripture history. But there is another singular circumstance attending it. This is the only sacrifice of the gentile world, which is declared to have been offered mystically.<sup>1</sup> Such a character could not be ascribed to this barbarous rite, if it were only commemorative of a previous event. The very term indicates, that it was considered to be prefigurative of something to come. And this traditional notion, so remote from the conceptions of the people who held it, affords a strong presumption, that the sacrifice of Isaac, from which it was derived, was *understood* to be typical even in the patriarchal ages.

Thus, then, the trial of the patriarch was rendered subservient to the wisest purposes. Having displayed the eminence of his faith, and proposed him as an example to all men in all ages, it was chosen as the occasion of delivering some of the most explicit verbal prophecies respecting the Messiah, which were ratified by the oath of God himself. It was made the means of conveying partially to himself, and his contemporaries, a representation of the "day" of Christ; and, since it has been

<sup>1</sup> Bryant, Observations and Inquiries, p. 291.

elucidated by the Gospel history, it stands recorded as one of those real events, which most clearly shew the wisdom and the power of God, and confirm the fact, that his will has been revealed to mankind.

When we read of an event like that of the trial of Abraham, produced by the immediate interference of the Almighty, and unexampled even in Scripture, we are too apt to rest satisfied with a knowledge of the circumstances, and of their connection with the other parts of Holy Scripture; without referring the principles, by which holy men of old were influenced, to the regulation of our own lives. It is far more easy to render Scripture, in some measure "profitable for doctrine" only, than to apply it "for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."<sup>m</sup>

But let us not so dismiss the consideration of that history, which records the triumph and reward of faith. In these our days, and in this land, we are not called upon personally to endure so great a fight of afflictions. The sacrifices, which we are required to make, are not generally of a nature so severe as those which tried the fathers of old time. Nay, the legi-

<sup>m</sup> 2 Tim. iii. 16, 17.

imate exercise of our affections is usually arrayed on the side of our duty: we are called upon rather to regulate than to violate them. But it must not be denied, that, even now, great sacrifices are sometimes required, not unlike that by which Abraham was tried.

We may, perhaps, have fixed our hearts with too great an anxiety upon the perishable things of this world: and God, for wise purposes, may detach us from them. To use the strong language of Scripture, our life may be bound up in the life of another.\* We may have seen some beloved object growing up in all the freshness and cheerfulness of youth, uncontaminated as yet by the evil influence of the world; ignorant alike of its guilt and of its sorrows. It may have been our delight, to watch the first dawnings of infant intellect; to correct the first deviations from the paths of rectitude; to infuse into the uninstructed mind, those maxims of religion, which are embraced with more readiness, before the soul is warped by the indulgence of passion, or seduced by habitual vice. The hopes of our imagination may at length have been crowned with success. The delicate plant may have thriven beneath our care, and have grown up "as the tender grass, springing out of the earth, by

\* Gen. xlv. 30.

clear shining after rain.”<sup>o</sup> Beholding this favourite of our hopes flourishing in all the vigour of youth, we may almost have cherished the expectation, that it would long continue. Our imagination may have conferred upon it a durability, which even our own experience might have denied. We may have fixed upon it many an anxious thought, and many an ardent wish: and have bestowed upon the creature that exclusive attention, which can be claimed only by the Creator. While we are thus secure, the course of God’s Providence may call upon us, suddenly, to part with the object in whom the warmest affections of our hearts have centered. The desire of our eyes may be taken away with a stroke. Our brightest hopes may be in a moment withered: and we may be left alone upon the earth, to bear our burden and our sorrow as we may. When the mind recovers from the first stunning sense of a loss like this; when it begins to feel the reality of that dispensation of the Almighty, which at first appears only like a dream; and to experience that aching void which chills the heart, when it looks round for those who once were, and finds them not—whither shall it turn for comfort adequate to the affliction? Time, it is true, will induce patience, and

<sup>o</sup> 2 Sam. xxiii. 4.

make the mind sullenly acquiesce in an inevitable loss. But the action of time is slow and wearisome indeed. Philosophy may attempt to shew the uselessness of unavailing grief: and an unfeeling world may strive to distract the mourner from his painful contemplations, and to fix his attention on its frivolous and unsatisfactory pursuits. But truly miserable comforters are they all. The only sure consolation is that, which enabled the patriarchs in old time, and holy men in all ages, to obtain a good report: a fixed faith in the promises of God, revealed in his word. And it is no slight effort of faith, which can surmount a trial such as this: which can rely with confidence upon the promises of future blessings, which have been made to us in the gospel of truth: looking forward to a re-union with those whom we lament: accounting that God is able to raise them up from the dead: and that, if we continue faithful unto the end, he shall raise us up also by Jesus, and present us with them.<sup>p</sup>

Again, we may be placed in circumstances which demand a willing sacrifice of obedience to God; which call upon us to make an immediate and decisive choice between the things of heaven and those of earth. Temptations to

<sup>p</sup> 2 Cor. iv. 14.

flagrant violations of duty may not often occur. Nor are they, perhaps, the most dangerous; for they find us prepared. Those are to be most dreaded, which assail us in our unguarded hours; which come recommended under an appearance of thoughtless gaiety, and not unfrequently enlivened by all the brilliancy of a playful imagination. They who are just attaining the age of manhood, are peculiarly exposed to a trial of this nature. And such are some of you. You may have hitherto met with little difficulty in the path of duty. Guarded, by the care of others, from many of the temptations to which the inexperience of youth is exposed, taught to respect all the ordinances of religion, you enter the world, prepared, doubtless, to meet with much which may call for circumspection; and somewhat, which may try your constancy and faith. But you may expect, perhaps, to find the line, which separates virtue and vice, more strongly and decidedly marked than it frequently is. You may not be aware how speciously the first temptations to sin are often disguised, and how unexpectedly they are advanced. It may be in your moments of innocent relaxation, or in the ordinary intercourse of society, that the deadly snare may first be laid. It may not be an open enemy, one who is notorious for

his follies or vices, who first attempts to persuade you from the strict path of unaccommodating duty. It may be a companion and a familiar friend; one with whom you have often taken sweet counsel, and walked unto the house of God in company.<sup>1</sup> If such a temptation do assail you, beware that it prevail not. You may be exposed to the ridicule of those around you: you must expect to meet with much opposition in your perseverance; for by so doing you reproach them: and you will find, within yourselves, a secret enemy soliciting you to comply. Still, dare to be singular. Be prepared to offer unto God the sacrifice which he requires. Pray to him for grace to strengthen your weakness; and your resistance shall not be in vain.

But there is still a trial, harder than any which arises from external temptation, the call to forsake an inveterate habit of sin. We may cherish within our bosom some favourite passion, which our better reason disapproves: some darling vice, more than usually congenial to our disposition, established by indulgence, confirmed by habit. Against other sins we, perhaps, strive sincerely; and our exertions are, by the grace of God, rewarded with success. But this one easily besetting sin is viewed

<sup>1</sup> Psalm lv. 14.



with complacency; faintly resisted, perhaps solicited and encouraged. We aggravate the force of temptation when it arrives: we yield: and seek for a palliation of our guilt in the weakness, which we have ourselves contributed to produce. At length, by some of those means which the Almighty employs to rouse the slumbering conscience, the voice of God is heard: it commands us to take this beloved sin, and to offer it upon His altar. Like Abraham, we have means of knowing, that the words proceed from God. They may be found written in the volume of His revealed will. Here, then, begins the mortal struggle between our inclination and our duty. Here is the right arm to be struck off: the right eye to be plucked out. But he who is a faithful follower of Abraham, will not hesitate to obey the call. He will immediately arise, and address himself to the great work. Conscious of his own weakness, he will yet rely upon Him who is mighty to save; and prepare to comply with the specific commands of God. His faith, like that of Abraham, will be declared by his works; and by works will his faith be made perfect.<sup>r</sup>

Perhaps, when the resistance to evil is sincerely made, obedience may be found less dif-

<sup>r</sup> James ii. 22.

ficult than the repentant sinner at first believed. A ram was prepared and offered instead of Isaac. And the grace of God, which is promised to all who ask with faith, may, with the temptation, also have sent some way to escape, which the eye of man could not discern, nor his sagacity foresee.

But all that we can present to God, in this life, must still be incomplete. Our resignation to his will must often be sullied by a lingering remembrance of past enjoyments, too nearly allied to discontent. Our resistance to external temptation must often fail: our struggle against the weakness of our own hearts must often end in defeat. Still, let not the faithful Christian despair. Let him look to the sacrifice once offered for sinners. Let him contemplate that Lamb, which God provided for a burnt-offering: the Lamb slain from the foundation of the world. Let him turn to that book which contains the whole will of God, and read those gracious promises made, through the merits of that sacrifice, to all who believe and repent. So, when he falls, he shall rise again: when he is weak he shall be made strong. He shall go on from strength to strength: and, in all his trials, will look forward with hope, though with no presumptuous confidence, to the period when,

according to the sure promise of God, they which be of faith shall be blessed with faithful Abraham.'

Gal. iii. 9.

NOTE (A). p. 404.

This history is related in a fragment of the translation of Sanchoniatho's history by Philo Byblius, preserved by Eusebius, *Præparatio Evangel.* Lib. I. cap. x. Lib. IV. cap. xvi. "Ἔθος ἦν τοῖς παλαιοῖς, ἐν ταῖς μεγάλαις συμφοραῖς τῶν κινδύνων, ἀντὶ τῆς πάντων φθορᾶς, τὸ ἠγαπημένον τῶν τέκνων τοὺς κρατοῦντας ἢ πόλεως ἢ ἔθλους εἰς σφαγὴν ἐπιδιδόναι, λύτρον τοῖς τιμωροῖς δαίμοσι. Κατεσφάττοντο δὲ οἱ διδομένοι μυστικῶς.—Κρόνος τοίνυν, ὃν οἱ Φοινῖκες Ἰσραήλ (Ἰλ) πρυσαγορεύουσι, βασιλεύων τῆς χώρας, καὶ ὕστερον μετὰ τὴν τῶν βίου τελευτὴν εἰς τὸν τοῦ Κρόνου ἀστέρα καθιερώθει, ἐξ ἐπιχωρίας νύμφης, Ἀνωβρέτ λεγομένης, υἱὸν ἔχων μονογενῆ, ὃν διὰ τοῦτο Ἰεοῦδ ἑκαλοῦν, (τοῦ μονογενοῦς οὕτως ἐτὶ καὶ νῦν καλουμένου παρὰ τοῖς Φοινίξι) κινδύνων ἐκ πολέμου μεγίστων κατειληφῶτων τὴν χώραν, βασιλικῆ κοσμήσας σχήματι τὸν υἱόν, βῶμόν τε κατασκευασάμενος, κατέθυσεν.

See Bryant, "Observations and Inquiries relating to various parts of Ancient History:" Additional Remarks, pp. 286..292. Magee on the Atonement, Numb. XLII. Stillingerfleet, Orig. Sacrae, Book III. ch. v. §. 9. It is observed, that Ἰεοῦδ is probably the same with ἡγῆ, unigenitus; the very word used Gen. xxii. 2. in the command given to offer up Isaac. And Bochart interprets Anobret, ex gratiâ concipiens, an appropriate appellation of Sarah, Heb. xi. 11.

Bryant considers that this mystical sacrifice typified Christ; but had no reference to previous events. Magee thinks that it related to Abraham, and also was prefigurative of Christ. The argument in the text rests upon the fact, that it was *acknowledged* to be typical—κατεσφάττοντο δὲ οἱ διδομένοι μυστικῶς—and that it evidently was derived from the sacrifice of Isaac. Consequently *that* sacrifice was *known* to be typical.

## LECTURE XX.

ADAM AND MELCHISEDEC TYPICAL OF CHRIST.  
RECAPITULATION. CONCLUSION.

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HEBREWS xiii. 8.

*Jesus Christ the same yesterday, and to-day, and for ever.*

IN the progress of our enquiry, we have been already led to consider many of those remarkable events recorded in the Old Testament, which have been over-ruled by the Providence of God, so as to foreshadow the great designs which were fulfilled at a later period, under the Gospel. There still remain two instances of a similar nature, the characters of Adam and Melchisedec, of which a brief notice must be taken, before we can, in conclusion, recapitulate the argument which has been founded upon these historical types; and observe how many circumstances of Christ's life were thus accurately prefigured.

I. If we compare, with attention, the revealed account of the fall of man, with that merciful design, which God has completed for

our redemption, through the death of Christ; we cannot fail to discover a marked correspondence between the modes in which each event has been made to influence future ages. Nor can we avoid noticing a degree of resemblance, in some points, between Adam, the original progenitor of the human race, after the flesh, who was created in the image of God,<sup>a</sup> and had dominion over all the animal creation,<sup>b</sup> and Christ, the origin and head of his spiritual seed, the brightness of God's glory, and the express image of his person, upholding all things by the word of his power, and having all things put in subjection under his feet.<sup>c</sup> This correspondence, observed in Scripture, is attended with important consequences. It must be difficult—and, without the authority of revelation furnishing the means of reasoning, as well as ratifying our conclusions, it may be impossible—to comprehend why the sin of Adam should have been visited upon his posterity. But the difficulty, whatever it may be, of reconciling such a fact with what revelation teaches us, respecting the mode of God's governing the world, is entirely removed, when we contemplate the corresponding dispensation of the Gospel: when we see an action inde-

<sup>a</sup> Gen. i. 27.

<sup>b</sup> Gen. i. 26.

<sup>c</sup> Heb. i. 3. ii. 6...8. Psalm viii. 4...8. 1 Cor. xv. 25...28.

pendent of ourselves, made instrumental in abrogating a sentence, which passed upon all men, at first, by an action also independent of them: and that "where sin abounded, grace did much more abound."<sup>d</sup> "By one man sin entered into the world, and death by sin."<sup>e</sup> "But not as the offence, so also is the free gift: for if, through the offence of one, many be dead; much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation; but the free gift is of many offences unto justification."<sup>f</sup>

The harmony thus subsisting between the fall and the redemption of man arose not without the especial design of God. And it is remarkable, that the design, in this instance, is marked by circumstances of *contrast*, as plainly as it is, in some other cases, by circumstances of resemblance. Accordingly, Adam is declared to have been "the figure," or type, "of him that was to come."<sup>g</sup> The first Adam was the father of sin and death, transmitting both to his posterity. The last Adam was the author of holiness and life to as many as

<sup>d</sup> Rom. v. 20.<sup>e</sup> Ver. 12.<sup>f</sup> Ver. 16, 17.<sup>g</sup> Ἀδάμ, ὅς ἐστι τυπὸς τοῦ μέλλοντος. Rom. v. 14.

received him, and believe on his name.<sup>b</sup> “The first Adam was made a living soul: the last Adam was made a quickening spirit.”<sup>i</sup> “By one man’s disobedience many were made sinners:” “by the obedience of one shall many be made righteous.”<sup>k</sup>

It would be needless to multiply instances of comparison between Adam and Christ: for those, which are thus expressly declared by revelation, are quite sufficient to confirm the fact of that typical relation, the existence of which the Scriptures plainly assert.

II. Another person, remarkably typical of Christ, is Melchisedec. In the book of Genesis,<sup>l</sup> we read a concise history of this “king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him: to whom also Abraham gave a tenth part of all.”<sup>m</sup> The information thus given respecting Melchisedec, although sufficiently circumstantial, is remarkably brief. He is mentioned incidentally: and then the sacred narrative passes on to relate other events. Nothing is recorded, which could direct the attention of the patriarchal ages to any thing designedly prefigurative in his character. Years passed on, and this history of Melchi-

<sup>b</sup> John i. 12.<sup>i</sup> 1 Cor. xv. 45<sup>k</sup> Rom. v. 19.<sup>l</sup> Gen. xiv. 18..20.<sup>m</sup> Heb. vii. 1, 2.

sedec was transmitted in the writings of Moses, from age to age; representing him as an instance of that union of the royal and priestly character, which, after the accession of David, and the limitation of the office of king to the tribe of Judah, was entirely precluded by the regulations of the law. One attempt only was made to unite them, by Uzziah, and was visited by an especial judgment, the infliction of leprosy.<sup>a</sup> But in the days of David, God revealed a fuller insight into the character of Melchisedec. David in spirit<sup>b</sup> spake of the future Messiah, saying, "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchisedec."<sup>c</sup> By these words, the attention of believers was directed to some future great priest and king, who was to unite in his person qualities resembling those which Melchisedec possessed. They could not, certainly, know the exact particulars of that resemblance until they were revealed: and they might not reflect upon the singular fact, that David, living under the levitical priesthood, which was so strictly limited by circumstances of descent, and confirmed by the most solemn ceremonies of consecration, should yet deliver a clear prophecy respecting another priest, of a more ancient order, in which none of these

<sup>a</sup> 2 Chron. xxvi. 21.

<sup>b</sup> Matt. xxiii. 45.

<sup>c</sup> Psalm cx. 4.



qualifications were requisite; a priest who should have no recorded genealogy,<sup>1</sup> either on the side of his father or his mother, by which he could claim the priesthod; and should be made "not after the law of a carnal commandment, but after the power of an endless life."<sup>2</sup>

But it was not until the close of the gospel dispensation, that the prefiguration, exhibited in the person of Melchisedec, was fully explained. The author of the Epistle to the Hebrews well knew that the Psalm of David was referred to the Messiah by all the Jewish interpreters. He, therefore, assumes that fact, and applies the prophecy at once to "Jesus, made an high priest for ever after the order of Melchisedec."<sup>3</sup> But the Apostle, with the authority of an inspired writer, informs the Hebrews of many circumstances, which could not have been known, unless they had been revealed by God himself. He informs them, that the Scriptures of the Old Testament indicated the person and offices of Christ by their intentional silence, as well as by what they relate, respecting Melchisedec. He implies, that the brief account given of him *designedly* omitted all notice of his birth, and family, and death; that he might more accu-

<sup>1</sup> ἀγενεαλόγητος. Heb. vii. 3.

<sup>2</sup> Heb. vii. 16.

<sup>3</sup> Heb. v. 6. vi. 20.

rately resemble Christ, whom he prefigured both in name and office. "For this Melchisedec.....first being, by interpretation, king of righteousness, and after that king of Salem, which is king of peace; without father, without mother, without descent, having neither beginning of days, nor end of life, but *made like unto the Son of God*, abideth a priest continually."<sup>†</sup>

These are points of similarity, which never could have been duly appreciated, unless they had been revealed by the same wisdom which contrived them. But, since they are revealed, they may be made the subject of deep and holy contemplation. They are calculated to give an insight into the design with which God has conducted the affairs of the world; to represent to us the three great divisions, under which the dispensations of the Almighty are classed, as all conspiring to set forth, with different degrees of clearness, "Jesus Christ, the same yesterday, and to-day, and for ever." Under the patriarchal dispensation, Melchisedec lived, and acted. Under the Mosaic dispensation, a prophecy was delivered of one who should come after his likeness. Under the Christian dispensation, the great King and High Priest of our profession *did* come; and

<sup>†</sup> Heb. vii. 1, 2, 3.

the precise circumstances of agreement between him and Melchisedec were declared.

In Jesus, all those distinctions were displayed fully, which Melchisedec faintly represented. Jesus alone was, truly, "King of righteousness,"<sup>6</sup> and "King of peace;"<sup>7</sup> and "Priest of the most high God." Jesus alone was the person whose generation no one could declare.<sup>7</sup> Jesus alone was, in his human nature, "without father;" in his Divine nature, "without mother." Jesus alone was a priest, "without descent" from the family of Aaron. Jesus alone, who existed from all eternity, and shall exist for ever, could be said to have "neither beginning of days nor end of life;" to have had no predecessor, no successor, in his meritorious priesthood, but to abide "a priest continually."

It forms no part of our present plan, to enlarge upon the supereminent dignity, which the argument of the Apostle ascribes<sup>8</sup> to the priesthood of Christ; nor upon the important consequences resulting from his possession of the sacerdotal character. It is sufficient to have observed, how plainly the Scriptures set forth a designed correspondence between Melchisedec and Christ: a correspondence, not the

<sup>6</sup> Jer. xxiii. 6.

<sup>7</sup> Isai. liii. 8.

<sup>x</sup> Isai. ix. 6.

<sup>8</sup> See Heb. vii. 1...25.

result of any fancied resemblance observed after the events had come to pass, but certainly foreseen, because predicted in the days of David. In vain should we seek for a fulfilment of these particulars in any other priest and king. They were reserved for Him alone, who, "being made perfect," "became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec."<sup>a</sup>

III. We will now revert to the line of argument, which it has been attempted to pursue, in our whole examination of the principal circumstances in the life of Christ, which have been designedly prefigured.

The Spirit of God has adopted a variety of means to indicate his perfect foreknowledge of all events, and his power to control them. This is sometimes declared by express verbal prophecy; sometimes by specific actions performed by Divine command; and sometimes by those peculiar events, in the lives of individuals, and the history or religious observances of the Israelites, which were caused to bear a designed reference to some parts of the Gospel history.

The main point, in an enquiry into these historical types, is to establish the fact of a pre-

<sup>a</sup> Heb. v. 9, 10.

concerted connection between the two series of events. No similarity, in itself, is sufficient to prove such a correspondence. Hence, all those alleged types have been omitted, however probable, which are not mentioned, directly or indirectly, in the holy Scriptures. Even those recorded in Scripture are recorded under very different circumstances. If the first event be declared to be typical, at the time when it occurs, and the second event correspond with the prediction so delivered, there can be no doubt that the correspondence was *designed*. If, before the occurrence of the second event, there be delivered a distinct prophecy, that it will happen, and will correspond with some previous event; the fulfilment of the prophecy furnishes an intrinsic proof, that the person who gave it, spake by Divine inspiration. It may not, from this fact, follow, that the two events were connected by a design formed before either of them occurred: but it certainly does follow, that the second event, in some measure, had respect to the first; and that, whatever degree of connection was, by such a prophet, assumed to exist, did really exist. If, again, no specific declaration be made, respecting the typical character of any event or person, until after the second event has occurred, which is *then* declared to have been

prefigured; the fact of preconcerted connection will rest solely upon the authority of the person who advances the assertion. But, if we know, from other sources, that his words are the words of truth, our only enquiry will be, if he either distinctly asserts, or plainly infers, the existence of a designed correspondence.

The fact, then, of a preconcerted connection between two series of events, is capable of being established in three ways: and the historical types have been accordingly arranged in three principal divisions. Some of them afford intrinsic evidence, that the Scriptures, which record them, are given by inspiration of God; the others can be proved to exist only by assuming that fact: but all, when once established, display the astonishing power and wisdom of God; and the importance of that scheme of redemption, which was ushered into the world with such magnificent preparations.

In contemplating this wonderful system, we discern one great intention interwoven, not only into the verbal prophecies and extraordinary events of the history of the Israelites, but into the ordinary transactions of the lives of selected individuals, even from the creation of the world.

Adam was "the figure of him that was

to come.”<sup>b</sup> Melchisedec was “made like unto the Son of God.”<sup>c</sup> Abraham, in the course of events in which he was engaged by the especial command of Heaven, was enabled to see Christ’s day:<sup>d</sup> and Isaac was received from the dead “in a figure.”<sup>e</sup> At a later period, the paschal lamb was ordained to be sacrificed, not only as a memorial of the immediate deliverance, which it was instituted to procure, and to commemorate, but also as a continued memorial of that which was to be “fulfilled in the kingdom of God.”<sup>f</sup> Moses was raised up to deliver the people of Israel; to be to them a lawgiver, a prophet, a priest; and to possess the regal authority, if not the title, of king. But, during the early period of his life, he was himself taught, that one great Prophet should be raised up like unto him: before his death he delivered the same prophecy to the people: and, after that event, the Israelites continually looked for that faithful prophet, who should return answer to their enquiries.<sup>g</sup> Their prophets all pointed to some greater lawgiver, who should introduce a new law into their hearts, and inscribe them upon their minds.<sup>h</sup> The whole people of Israel were

<sup>b</sup> Rom. v. 14.<sup>c</sup> Heb. vii. 3.<sup>d</sup> John viii. 56.<sup>e</sup> Heb. xi. 19.<sup>f</sup> Luke xxii. 16.<sup>g</sup> 1 Macc. iv. 46. xiv. 41.<sup>h</sup> Jer. xxxi. 33.

also made, in some instances, designedly representative of Christ: and the events, which occurred in their national history,<sup>1</sup> distinctly referred to him. During their wanderings in the wilderness, God left not himself without witness, which should bear reference to the great scheme of the gospel. They ate spiritual meat. It was an emblem of the true bread of life, which came down from heaven.<sup>1</sup> "They drank of that spiritual Rock that followed them: and that Rock was Christ."<sup>k</sup> They were destroyed of serpents; and a brasen serpent was lifted up on a pole, that whosoever looked might live. It was a sensible figure of the Son of man, who was, in like manner, to be lifted up; "that whosoever believeth in him should not perish, but have eternal life."<sup>l</sup> Besides, their religious ordinances were only "a figure for the time then present."<sup>m</sup> Their tabernacle was made after the pattern of heavenly things;<sup>n</sup> and was intended to prefigure the "greater and more perfect tabernacle, not made with hands."<sup>o</sup> The high priest was a living representative of the great "High Priest of our profession:"<sup>p</sup> and the levitical sacrifices plainly had respect to the one great sacrifice

<sup>1</sup> John vi. 32.

<sup>1</sup> John iii. 15.

<sup>n</sup> Heb. viii. 5. Exod. xxv. 9, 40.

<sup>p</sup> Heb. iii. 1.

<sup>k</sup> 1 Cor. x. 4.

<sup>m</sup> Heb. ix. 9.

<sup>o</sup> Heb. ix. 11.



for sins. Joshua the son of Nun represented Jesus in name: and by his earthly conquests in some measure prefigured the heavenly triumphs of his Lord. In a subsequent period, David was no indistinct type of "the Messiah the Prince,"<sup>a</sup> for a long time humbled, and at length triumphant over his enemies. And the peaceable dominion of Solomon prefigured that eternal rest and peace, which remaineth to the people of God. In a still later age, the miraculous preservation of the prophet Jonah displayed a sign, which was fulfilled in the resurrection of Christ. And when the temple was rebuilt, Joshua, the son of Josedech, the high priest, and his fellows, were set forth as "men of sign," representative of the BRANCH, which should, in the fulness of time, be raised up to the stem of Jesse.<sup>f</sup>

The illustration, then, to be derived from the historical types of the Old Testament, is found diffused over the whole period, which extends from the creation of the world, to the time when vision and prophecy were sealed. And all the light, which emanates from so many various points, is concentrated in the person of Christ.

In some of these instances, the express *circumstances* of similarity are pointed out on

<sup>a</sup> Dan. ix. 25.

<sup>f</sup> Zech. iii. 8. Isai. xi. 1.

the authority of Scripture: in others only the general likeness is so established; and the specific detail is to be supplied, by observing the correspondence, in the recorded history of the typical person, and that of Christ. But the conclusions are all *founded* upon Scripture: and they extend to so many circumstances in the history and offices of Christ, as to form a prominent part among the various proofs which establish the certainty of his Divine commission.

The place of Christ's birth was prefigured as well as predicted: for in the same place, David, a type of Christ, was born.\* His name was called Jesus: the very same name that was imposed, by Divine command, upon Joshua the son of Nun. In his infancy, he was persecuted, as Moses was. He was called out of Egypt, as the people of Israel were brought out thence; and denominated, with reference to that event, the Son of God.† That he should deliver laws, and that his preaching should be accompanied with miracles and prophecies, was indicated, when it was declared, that he should be the Prophet *like* unto Moses. And his transfiguration upon the mount, when "his face did shine as the sun,"‡ was remarkably

\* 1 Sam. xvii. 12.

† Hos. xi. 1. Matt. ii. 15.

‡ Matt. xvii. 2.

similar to the corresponding circumstance in the history of Moses, when he came down from the mount, and "the skin of his face shone."<sup>x</sup>

But the events, which attended the conclusion of his earthly ministry, were most distinctly prefigured, as they were most clearly predicted, in the Old Testament. That he should be betrayed by one of his familiar friends, was typified by the treachery of Ahithophel to David: and the fate of the traitor was the same in both instances; he hanged himself and died.<sup>y</sup> His submission to the will of his heavenly Father was faintly set forth in the conduct of Isaac, when he was bound by Abraham his father, and laid upon the altar. His innocence was typified in the unblemished victims of the levitical sacrifices, and the unspotted purity of the paschal lamb. The time of year appointed for his death was that in which the annual feast of the Passover was kept: the hour of the day was the same at which that lamb was slain. The place of his death was upon one of the mountains of Moriah, as was the typical offering of Isaac. He "suffered without the gate;" as "the bodies of those beasts, whose blood was brought into the sanctuary for sin, were burnt without the camp."<sup>z</sup> He

<sup>x</sup> Exod. xxxiv. 30.    <sup>y</sup> 2 Sam. xvii. 23.    <sup>z</sup> Heb. xiii. 11.

was lifted up on the cross; as the brasen serpent was lifted up in the wilderness: yet no bone of him was broken; as the paschal lamb was commanded to be kept entire. His side was pierced, by the wanton violence of the soldiery, "and forthwith came thereout blood and water;"<sup>a</sup> as that Rock which "was Christ,"<sup>b</sup> was smitten with the rod of Moses, so that the waters gushed out, and ran in the dry places like a river.<sup>c</sup> Lastly, he was buried, and rose again on the third day; as Jonah was cast alive into the sea; was swallowed up; and after three days was restored to life: and as Isaac was received as from the dead, by his father, on the third day after they departed to perform the sacrifice.

These are all well known particulars in the public history of Christ, prefigured at sundry times and in divers manners: and the correspondence depends upon the authority of Scripture. They are far too numerous, and too remarkable, to have been produced by accidental coincidence; even if the proof of preconcerted design were not indelibly impressed upon many of them by the sure word of prophecy. They could never have arisen from the intentional imitation of a false prophet: for they were all, either accompanied

<sup>a</sup> John xix. 34.

<sup>b</sup> 1 Cor. x. 4.

<sup>c</sup> Psalm cv. 41.

by the fullest proof of a Divine commission, or brought to pass by the means of his very enemies. Here, then, is a branch of prophecy, which proves the truth of the Christian religion, while it throws a light upon all the transactions which have been brought to pass by the immediate Providence of God; and written for our learning, by the inspiration of his Holy Spirit. It shews the manner in which events, apparently casual, have been overruled; it affords a satisfactory reason why others, apparently trivial, have been recorded: and it displays, throughout all ages, unity of counsel, pursuing a mighty purpose, by means surpassing human knowledge and human power.

By the typical prefigurations contained in the Old Testament, Jesus Christ is also shewn to be "the same yesterday, and to-day, and for ever," in his offices, as well as in his actions and sufferings. He was prefigured as a prophet, by Moses; as a priest, by all the long train of the levitical hierarchy: as a king, by Moses, in power if not in name; and both in power and name by David and by Solomon: as both a priest and king, by Melchisedec, and by Joshua the Son of Josedech:<sup>d</sup> as a mediator, and intercessor, by Moses; by the ordinary

<sup>d</sup> Zech. vi. 12.

office of the levitical high priest; and, especially, by that performed every year at the great day of atonement. The sacrifice, which Christ made for sin, was long prefigured by those of the law, with astonishing clearness and fidelity. And the efficacy, graciously imparted to faith in that sacrifice, was exemplified in the miraculous cure of those, who looked upon the brasen serpent and lived; and by the power of the levitical offerings to wipe away the stain of ceremonial pollution. The very means of grace afforded in the sacraments, which Christ ordained in his Church, were prefigured in the events which occurred to the Israelites: and all our hopes of future glory were faintly typified in that land of promise to which they aspired. So wonderful are the ways of God: so unchangeable his purpose: and so extensive the means which he employs to bring it to pass. From the days of Adam to the days of Christ, one plan is gradually unfolded; one merciful design for reconciling the world to God; one Lord, one faith; one Saviour "Jesus Christ, the same yesterday, and to-day, and for ever."

Upon every thing, which emanates from the Divine counsels, the stamp of immutability is impressed. Man and his pursuits change incessantly. From day to day, and from year to

year, new objects of interest arise; new desires, new hopes. But the Almighty changes not. From eternity to eternity, he exists the same. Now this is not a fact of mere speculation. It is brought home to our own bosoms, by our relation to God through the Scriptures. We all have access to the revealed will of God, which sets forth this his unchangeable purpose for the regulation of our lives. And observe what exceeding importance is thus given to that sacred volume. Did it proceed from one of like passions with ourselves, subject to change, we might be led to question some of its doctrines: we might have some shew of reason for neglecting to comply with some of its commands. Were we not assured, by observing the course of the world in all ages, as well as by the assertion of holy writ, that Jesus Christ and his religion is "the same yesterday, and to-day, and for ever," we might suppose, that the relative position of God and man, in the lapse of ages, might have varied: we might have thought that what was revealed respecting the Divine nature and intentions, at one period, might cease to be true at another period; and, therefore, that the duty of man might not always be the same. In every thing which depends upon the mutable will of man, this effect

is produced. With whatever wisdom human laws are compiled, they continually require revision. The penalty affixed to peculiar offences, varies with the state of civilization; and the very same action, which in one age is permitted without restraint, in another may be visited with the utmost severity of punishment. In order to live according to human laws, it is necessary to know the time when they were made, as well as the persons who imposed them. They are, like their authors, liable to change. With the law of God it is not so. What is therein written, is written. When we read the Bible, we read not only the words of truth, but the words of unchangeable truth.

Since, then, there is revealed the means of salvation by the unchangeable purpose of God, with what earnestness does it become us to search the Scriptures, in which that purpose is declared. Whenever we do search them, with a sincere desire to live according to their holy precepts, we shall discover, that in many things we have all offended; and are, consequently, exposed to the punishment which is therein denounced. If, then, we would escape this sentence, which we know will neither be reversed nor modified, we must ourselves change. The wicked must



forsake his way, and the unrighteous man his thoughts: and he must return unto the Lord, who has promised to have mercy upon him, and to our God, for he will abundantly pardon.\*

Let not the contrite sinner despair. God is unchangeable in his purpose of redemption, as well as in his declaration of punishment upon unrepented sin. The humble penitent must contemplate with devout reverence, not unmixed with fear, "the Father of lights, with whom is no variableness, neither shadow of turning;"<sup>f</sup> but he knows that the unchangeable "Spirit also helpeth our infirmities," and "maketh intercession for us:"<sup>g</sup> and he will still lift his eyes to the Redeemer, "that died, yea, rather that is risen again, who is even at the right hand of God,"<sup>h</sup> "Jesus Christ, the same yesterday, and to-day, and for ever."

\* Isai. lv. 7.

g Rom. viii. 26.

<sup>f</sup> James i. 17.

<sup>h</sup> Rom. viii. 34.







